# The Hebrew Gospels from Sepharad

## Transcript + Translation

of the Gospel according to

# Mark

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A transcript + translation of an amazing medieval Hebrew manuscript in the Vatican Library, Vat. Ebr. 100

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# Introduction

The Hebrew Gospels from Sepharad[a] are the most interesting and amazing versions of the Gospels that we know of. They are full of insights into the original meaning of Yeshua's[b] life and teaching, and help to solve certain contradictions found in the Greek New Testament tradition.

For example, according to the Greek[c] manuscript tradition, Mark begins with: "**The beginning**[d] of the gospel of Jesus Christ, the Son of God."[e]

If this was the "beginning of the gospel," then what about Old Testament believers? Did they never hear the Gospel? In the Greek tradition, Mark 1:1 is a good 'proof' text for dispensationalism – that supposedly there was no Gospel in the Old Testament, but that the New Testament is where and when the new dispensation of grace (and the Gospel) began!?

In Revelation, the New Testament clearly teaches that the Gospel is eternal.[f] In fact, the book of Hebrews records that the Gospel was preached to the Israelites in the wilderness: "For unto us was **the gospel preached**, as well as **unto them**…"[g] In context, Paul is

[a] The Hebrew name for 'Spain'

[b] The Hebrew name for 'Jesus'

[c] For easy reading, most references to the Greek and Hebrew texts will be rendered in English.

[d] Emphasis in quotes used in this introduction was added for clarity

[e] Mar. 1:1, English Standard Version

[f] Rev. 14:6

[g] Heb. 4:2, King James Version

clearly speaking about the Israelites in the wilderness, so how could the "**beginning** of the gospel" be in the first century C.E.?

The Hebrew version of Mark, contained in Vat. Ebr. 100 solves the problem! It reads: "This is the Gospel[a] of Yeshua Mashiach, the son of Eloah."[b,c] Thus the Hebrew Gospel of Mark says nothing of the like. This was **not** the **beginning** of the Gospel, but rather the fulfillment of the eternal Gospel as it was prophesied and proclaimed (preached) since the beginning of the world.

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Everyone interested in the Hebrew origin of New Testament books knows about the Shem Tov manuscripts containing the Gospel of Matthew, however hardly anyone has heard of an authentic Hebrew manuscript of Mark. Although some[d] have suggested that Mark was originally written in Hebrew (based solely on clues from the Greek version), we now for the first time present a translation, together with

[a] "Gospel" literally means 'good news,' and is rendered as such in our actual translation.

[b] One of the Hebrew words for "God"

[c] Mar. 1:1, translated from Vat. Ebr. 100

[d] Jean Carmignac – whose conclusion was based solely on the Greek version of Mark and how it facilitated easy translation back into Hebrew – said, "I was convinced that the Greek text of Mark could not have been redacted directly in Greek, and that it was in reality only *the Greek translation of an original Hebrew…*" (Emphasis added, quoted from *The Birth of the Synoptic Gospels*, translated from French by Michael J. Wrenn.) Claude Tresmontant believed that all four Gospels were originally written in Hebrew. Hugh J. Schonfield suggested the Hebrew or Aramaic origin of Matthew, Mark, John and Revelation in his introduction to his translation of the Du Tillet version of Matthew.

actual manuscript evidence for the Hebrew origin of the Gospel of Mark. From a linguistic viewpoint, the Gospel of Mark contained in the Vat. Ebr. 100 manuscript cannot originate from the Greek, Aramaic or Latin versions, and contains many interesting proofs that the Gospel of Mark was originally written in Hebrew.

A good example is found in Mark 15:34. Let's start with the King James Version, a fairly literal translation of the Greek Textus Receptus:

"And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani? which is, being interpreted**, My God, my God, why hast thou forsaken me?"

What is quite obvious from this verse, is that Yeshua did not speak Greek on the cross. The Greek version of Mark first quotes a **transliterated** Aramaic phrase, and then interprets (or translates) it into Greek. This kind of phenomenon (**transliterated** Aramaic phrases in the Greek New Testament), together with the so-called 'fact' that the Jews no longer spoke Hebrew in the first century, has led to the commonly held (but erroneous[a]) view that Yeshua spoke Aramaic, and not Hebrew. Some have also claimed that the New Testament, including Mark, was originally written in Aramaic.

So let's look at Mark 15:34 in the Aramaic version – does it represent the original version of Mark? Here is this verse from the "**Original**

[a] We don't mean to say that Yeshua never spoke Aramaic. Aramaic was also used in the first century, and we believe that Yeshua would have spoken Aramaic when communicating with Aramaic speakers. However, the Dead Sea Scrolls have shown that Hebrew was actually much more common in Israel in the first century than Aramaic.

**Aramaic** New Testament in plain English" translation, based on the Aramaic (Syriac) Peshitta:

"And in the ninth hour Yeshua cried out in a loud voice, and he said: **"Eil, Eil, lemana Shabaqtani"**, **which is**, "My God, my God, why have you forsaken me?""

Thus, even in the so-called 'original' Peshitta version of Mark, we find this phrase repeated twice! Why would Mark in an 'original' Aramaic Gospel need to quote an Aramaic phrase, and then translate Aramaic into Aramaic? If the Gospel of Mark was originally written in Aramaic, and if Aramaic was the language that Yeshua spoke on the cross, exactly why should the phrase be repeated twice? This does not appear very 'original.'

Now, let us consider the Hebrew Gospel of Mark – does it shed any light on the subject? If Mark was originally written in the language that Yeshua spoke, there would of course be no reason to explain to the reader what Yeshua's outcry meant, and we would find this phrase **only once** in verse 34, with no translation or explanation necessary. Here is a transcript of Mark 15:34 as contained in the Vat. Ebr. 100 manuscript:

"ובשעה תשיעית זעק [ישוע][a] בקול גדול ואמ/ אלי אלי למה עזבתני"

Amazingly, this phrase occurs only once in verse 34 – and that in Hebrew, not Aramaic! Here is the English translation:

[a] The spelling of Hebrew names is standardized in our transcripts and translations.

"And at the ninth hour Yeshua called out with a loud voice, **'Eli,**[a] **Eli! Why did you forsake me**?!'"

If this manuscript of Mark derived from the Greek, or Aramaic Peshitta, what would we find in Mark 15:34? We would first find the Aramaic phrase that Yeshua supposedly spoke, and then a translation into Hebrew,[b] but we don't. We only find a Hebrew phrase, which Yeshua quoted word for word from Psalm 22, and there is no reason for Mark to translate or explain it! This is one of many clear indications that the Gospel of Mark was first written in Hebrew, and this also shows that Hebrew is the language which Yeshua spoke on the cross!

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Another good proof for the authenticity of this Hebrew Gospel of Mark is 'gapping.' Although there are many kinds of gapping,[c] we only want to discuss one particular type here, called 'subject gapping.'

Subject gapping is very common in the Hebrew Old Testament. For example, a sentence (or paragraph) speaking of two or more persons, will only name each person once (or perhaps twice), and afterwards

[a] "Eli" in Hebrew means "My El" or "My God" and the reason for transliterating this word instead of translating it into English, is to show why some bystanders thought that Yeshua was calling for 'Eli-Yahu' (Elijah).

[b] This is what we **do** find in Hebrew translations that are based on the Greek, e.g. the Delitzsch translation, the Salkinson translation, and in non-authentic Hebrew manuscripts like Hébreu 131 from the National Library of France.

[c] E.g. subject gapping, object gapping, verb gapping, preposition gapping, etc.

simply refer to either as “he” or “she,” without re-specifying their names. We even do this in English to some extent, but not as much as they liked to do this in ancient / biblical Hebrew. In the Hebrew Old Testament this is done to the extent where one often needs to pay great attention to the context to determine exactly who the “he... he... he... he...” is referring to – the subject often changes without any warning. We say that the subject is ‘*gapped*,’ or ‘understood by context.’

In cases where confusion is very likely to occur, *translators* often *inserted the implied subject* to help their readers understand the text without any difficulty. When we compare two texts of the Bible in different languages, and find that a *subject* is *gapped* in the one but *supplied* in the other, we know that the less interpretive version is closer to the original. (This argument is especially strong in a context where confusion is likely to occur if the subject is not stated explicitly.) Let’s first look at a real example from the Hebrew Old Testament vs. the Greek Septuagint translation of the Old Testament, and then move on to an example in Mark.

Ruth 4:1 (Translated from Hebrew:) “So Boaz went up to the gate and sat there. And behold, the kinsman of whom Boaz had spoken was passing by, and **he**[a] said, ‘Turn aside... ’”

So, who said “Turn aside...” – Boaz or the kinsman? At first, one would think that “he” refers to the just-mentioned “kinsman,” but if

[a] Some modern English translations follow the Greek tradition in this verse by inserting “Boaz” to help readers understand, without the need to carefully study the context.

you keep reading, the speaker tells someone else to "come sit here" – so how could this kinsman who was passing by tell Boaz who was already sitting to "come sit here"?

Thus, the context makes it very clear that this was actually Boaz speaking, not the kinsman. In the original Hebrew version of Ruth, the *subject* (Boaz) is *gapped*, but we can still determine exactly who this was by looking at the context.

To avoid confusion, the Septuagint translation into Greek *supplies the subject* – it inserts the name Boaz into the sentence to read "And **Boaz** said" instead of "And **he** said." The fact that the *subject is gapped* in Hebrew, while the *subject is supplied* in the Greek is clear evidence that the Hebrew is the original, while the Greek is merely a second-hand translation.[a]

Now, let's look at a good example of this in the Hebrew Gospel of Mark:

Mark 9:20 according to Vat. Ebr. 100: "So they brought **him** before **him**. And when **he** saw **him**, immediately **he** inflicted **him** with pain, and threw **him** down before **him**, and **he** was confused[b]… "

This is typical Hebrew style. We need to pay careful attention to the context to know which he/him refers to Yeshua, which refers to the demon, and which to the demon-possessed man.

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[a] Any translator would naturally want to clarify the meaning of an ambiguous verse by inserting the implied subject, but no translator would remove the subject from a verse with a clear meaning, in order to make it more ambiguous.

[b] Or "disturbed"

At first you might think that the "he" inflicting the man with pain was Yeshua, but that would make no sense in context. So, if we keep reading we see that "he" also cast "him" before "him" The last pronoun clearly refers to Yeshua, so the "him" inflicting the man with pain and casting him down before Yeshua has to refer to the demon in the man. The *subject* (demon / evil spirit) *is gapped (understood)* in the Hebrew.

Now, just like the Greek *translation* of Ruth 4:1 *inserted the subject* "Boaz" to remove the ambiguity of the verse, so the Greek version of Mark *inserts the subject* "spirit" into Mark 9:20 to help the Greek readers understand the verse more easily:[a] "And when he saw him, straightway **the spirit** tare him…"[b]

This is undeniable[c] proof that the Hebrew version of Mark as contained in Vat. Ebr. 100 is more original than the Greek. It shows the Hebrew tradition to be the original and the Greek tradition to be a translation of the original Hebrew – just like the Septuagint translation of Ruth 4:1 discussed above.

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[a] The Greek language prefers not to rely on context as much as the Hebrew language.
[b] Mar. 9:20, King James Version
[c] Although this particular Hebrew manuscript of Mark often reads (supplies) "Yeshua" where other traditions simply read "he," this is easily explained as the result of the Hebrew > Catalan > Hebrew translation process, which resulted in this Hebrew manuscript. However, one cannot even try to explain the gapped subject in the ambiguous context of Mark 9:20 to be the result of any translation or series of translations. Various other gapping examples have survived the Hebrew > Catalan > Hebrew translation process, including verb, noun, preposition, and subject gapping, which point to the literal translation process that had to be followed to preserve this Hebrew tradition. As explained above, gapping is characteristic of documents originally written in Hebrew.

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Furthermore, the Vat. Ebr. 100 manuscript of Mark also contains some interesting and important differences from the Greek, Aramaic and Latin traditions. Let's look at one example from Mark 6:5:

We will begin with the English Standard Version, translated from the Greek: "And he **could do no** mighty work there, except that he laid his hands on a few sick people and healed them."

The Greek tradition literally reads "he was **not able** to…" – and so do Hebrew translations like Delitzsch or Salkinson, which are based on the Greek.

So, is Yeshua really unable to do wonders when people do not have the required faith? Can we limit the ability of the Creator of heaven and earth by our lack of faith?

The Bible clearly teaches that the Creator is not limited, and that nothing is too difficult for him:

"Oh Adonai YHWH, behold, you yourself made the heavens and the earth by your great power and your outstretched arm – nothing is too difficult for you!"[a]

"Behold, I am YHWH, the Elohim[b] of all flesh, will anything be too difficult for me?"[c]

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[a] Jer. 32:17, translated from the Hebrew Masoretic text
[b] The most common Hebrew word for "God"
[c] Jer. 32: 27, translated from the Hebrew Masoretic text

In Genesis we see that YHWH promised Abraham that Sarah would give birth to a son, and even though Sarah initially doubted this promise, YHWH said that nothing was too hard for him:

"…Why did Sarah laugh, saying, 'Will I indeed give birth, while I am old?' Is anything too difficult for YHWH?"[a]

The Bible clearly teaches that Yeshua Mashiach is YHWH[b] and Elohim,[c] and that all things were created by him,[d] so how could he be "unable" to do "any mighty work"?

Does the Hebrew Gospel of Mark perhaps have the answer to our question? Here is the Hebrew phrase, transcribed from Vat. Ebr. 100:

"ולא רצה שם עשות שום פלא..."[e]

English translation: "And he **<u>did not want</u>** to do any wonder there…"

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[a] Gen. 18:13-14, translated from the Hebrew Masoretic text

[b] Compare e.g. 1Tim. 6:15 (also Rev. 17:14 and 19:16) – Yeshua is "Lord of lords" – with Deu. 10:17 (also Psa. 136:1-3) "YHWH is… Lord of Lords." An in-depth study of the Old Testament will reveal numerous other references to the Messiah being YHWH.

[c] The Messiah is called Elohim both in the Old and New Testaments – see e.g. Heb. 1:8-9 (quoted from Ps. 45:6-7), Mat. 1:23 (quoted from Isa. 7:14), Isa. 9:6-7, Joh. 1:1, Joh. 10:30 (where Yeshua said - in allusion to Isa. 9:6 and Deu. 6:4 – that "I and the Father are one"). Note that the Hebrew definition of "one" is often closer to the English definition of "united," and thus, according to the Hebrew Tanach, two distinct persons can be one (Gen. 2:24).

[d] See e.g. Joh. 1:1-3 (especially in the Hebrew Vat. Ebr. 100 version), Col. 1:15-17, and Heb. 1:8-10 (Psa. 102:25). Already in Gen. 1:26 the Elohim who created Adam is plural: "Let **<u>us</u>** make man in **<u>our</u>** image, according to **<u>our</u>** likeness…"

[e] Mar. 6:5, Vat. Ebr. 100

So, in this Hebrew Gospel of Mark we see that Yeshua was **<u>not unable</u>** to do wonders! Rather, he **<u>did not want</u>** to do wonders there "for he was amazed at the smallness of their faith."[a]

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So, even though the Hebrew tradition contained in the Vat. Ebr. 100 manuscript seems to have been preserved in the Catalan language,[b] and translated back into Hebrew, it is full of linguistic evidences showing that there is no way that it could possibly derive from the

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[a] See Chapter 6:6

[b] Depending on the technique of translation, Hebrew can be preserved very well in another language, and the original Hebrew text can later be reclaimed. Aquila's Greek translation of the O.T. is a good example, when contrasted with the Septuagint Greek translation. The Septuagint translation often paraphrases the original Hebrew and uses various Greek words to translate a single Hebrew word. Sometimes one Greek word is used to translate multiple Hebrew words. The Septuagint further supplies prepositions etc. according to Greek grammar, it sometimes changes the word order to be readable in Greek, and it often supplies the subject. Thus, when attempting to translate the Greek Septuagint back into Hebrew, even the world's best scholars often disagree on how to translate a particular Greek word back into Hebrew, and therefore the original Hebrew text behind the Septuagint translation cannot be reclaimed with certainty and precision. On the other hand, Aquila's Translation was done word for word, and is a very exact, overly literal translation. The Jewish encyclopaedia states: "The main feature of Aquila's version is its **<u>excessive literalness</u>**. His chief aim was to render the Hebrew into Greek **<u>word for word</u>**, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect." In fact, it is so literal that in many instances it does not make much sense in Greek! This overly literal translation preserved the Hebrew Tanach much more efficiently than the Septuagint translation, and the Jewish encyclopaedia states that "one can reconstruct the original Hebrew text underlying Aquila's translation with certainty." When studying the Vat. Ebr. 100 manuscript, we see many examples where the Hebrew tradition was preserved very well through the Hebrew > Catalan > Hebrew translation process.

Greek or Aramaic, nor from Jerome's Latin version, as some have claimed. Thus, the Catalan version which it probably derived from, had to originate from an authentic Hebrew manuscript. There are many instances in which the Greek Gospels (which were later translated into Latin) could easily be a translation of a Hebrew manuscript similar to Vat. Ebr. 100, but impossible for this manuscript to have originated from the Greek or Latin.

We are planning to publish these linguistic evidences, and numerous other interesting discoveries in a separate series of articles, rather than having them all mixed up and scattered throughout the footnotes.

# About the Transcript

The transcript is based on Vat. Ebr. 100,[a] folios 47v – 73v. We have carefully transcribed it using color photographs of the actual manuscript. The current transcript has been thoroughly checked and revised.

In the current transcript:

- Each transcribed page corresponds exactly to one page of the written manuscript, and every line of the transcript corresponds to one line in the manuscript.

[a] http://digi.vatlib.it/view/MSS_Vat.ebr.100/

- The folio number of the corresponding page in the manuscript is stated at the beginning of every page of the transcript, e.g. (47v). Each folio number is also url-linked to the applicable online photo of the manuscript.

Thus the transcript can be checked against the manuscript itself by clicking on the linked folio number, and then comparing the transcript with the manuscript, line by line, letter by letter – except for the following standardizations and corrections:

- The spelling of all names and titles was standardized.

- All acronyms and abbreviations (except for numbering) were replaced with complete, spelled-out out words. For example א"כ was replaced with אם כן, and אומ/ was replaced with אומר, אומרת, אומרים, etc. to match the context.

- All Catalan loan words were replaced with their proper Hebrew equivalents. (A large population of Jews lived in Spain for about 1500 years, and thus adopted some foreign words into their vocabulary.)

- The letters Daleth and Resh look very similar in this manuscript, and are sometimes confused. We often used context rather than form to determine whether the letter in question is Daleth or Resh.

- Word(s) were placed in [square brackets] to show that one of the following applies:

    1. The word(s) have been corrected to match the context. (This is usually – though not always – a correction of only one letter or vowel letter.)

    2. The word(s) in the manuscript are Catalan loan words, and the exact Hebrew equivalent is uncertain.

    3. The word(s) were inserted from another source, e.g. a parallel account found in one of the other three Hebrew Gospels. (Footnotes will state where these readings come from.)

    4. The word or phrase is a 'gloss,'[a] and probably not part of the actual Gospel of Mark.

- Empty square brackets [ ] are used where a word or phrase in the manuscript has been crossed out or marked as a mistake by the scribe / proof-reader.

The grammar, syntax, and vocabulary of the Hebrew Gospels from Sepharad are not exactly the same as either Classical, Mishnaic, or

[a] i.e. a translation or explanation added by a later editor or scribe

Medieval Hebrew. Although it is similar to Mishnaic Hebrew, it also overlaps with Classical and Medieval Hebrew.

For a person who already reads Hebrew, the easiest way to acquire a good understanding of the type of Hebrew used in these Gospels, is to read the Hebrew transcript alongside the English translation, and so get familiarized with this style of Hebrew.

The correct meaning of most of the Hebrew words used in the Hebrew Gospels from Sepharad can be found amongst the following lexicons:

- Earnest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English.*[a]

- Marcus Jastro, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature, volume 1 + 2* (A Hebrew + Aramaic to English dictionary).[b]

- David J. A. Clines, *The Concise Dictionary of Classical Hebrew.*[c]

- William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament.*[d]

[a] Jerusalem: Carta – The Israel Map and Publishing Company Ltd., 1987
[b] London: Luzac & Co., 1903
[c] Sheffield: Sheffield Phoenix press, 2009
[d] Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971 (15th impression, 2000)

Ben Yehuda's dictionary series[a] has also proven useful, but it won't be of much help unless you are very experienced in Hebrew, as explanations are mostly given in Hebrew – only very basic meanings are given in English.

We are planning to compile a future glossary, which will explain the unusual Hebrew words, and unusual meanings of Hebrew words that occur in the Hebrew Gospels from Sepharad.

# About the Translation

The translation which accompanies the transcript of Mark, is also based on Vat. Ebr. 100,[b] folios 47v – 73v. We have accurately and literally translated it, using color photographs of the actual manuscript, which are available from the digital Vatican Library.

The translation is focused on accuracy, rather than flowing English, as it is very easy to create contradictions with a non-literal, paraphrase-type translation.

In the actual translation:

- Words or phrases that are still in question were placed in [square brackets].

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[a] Eliezer Ben Yehudah, *Complete Dictionary of Ancient and Modern Hebrew, (17 Volumes)* Jerusalem: Ben-Yehudah Hozaa-La'Or Le zecher Eliezer Ben-Yehuda Ltd., 1940 (Reprinted by T. Yoseloff in 8 volumes, 1960)

[b] http://digi.vatlib.it/view/MSS_Vat.ebr.100/

- The spellings of all Hebrew/Aramaic names and titles were standardized to their Hebrew pronunciation.
- Only names and titles were capitalized (e.g. Yeshua). Pronouns like 'you' or 'he' are not capitalized (even when referring to YHWH or Yeshua) as this is sometimes based merely on the translator's interpretation. The reader should rather use the context to determine whom the pronoun is referring to.
- *Italic words* were **added** to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold** according to the emphasis in the Hebrew manuscript – based on special word order etc. – and are **not** our own emphasis or interpretation. (This is to be expanded and finalized in the next version.)
- Verse numbers were **added** only to make it easy to compare with a standard English translation. Verse numbers are absent in the manuscript and sentences often flow across the next verse number. On the other hand, the section breaks in the manuscript of Mark do mostly agree with the standard division into chapters.
- If a certain verse does not appear in this English translation, take note that it also does not appear in the Hebrew manuscript, and this does not neccesarily represent a mistake. It is well known that Greek translators and scribes/editors of the Old Testament often added explanatory notes, interpretations and extra words into their manuscripts, and this expanded the Greek text over time. The same proves to be true of Greek translations of the New Testament books which were originally written in Hebrew.

The current translation (version 1.1) has been reviewed a number of times, but is due to be reviewed again before printing. We are planning to later publish a transcript of all four Gospels in Hebrew, together with the English translation in book form. This is a non-profit project, and the printed edition will be sold at cost price.



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# Footnote Symbols and Abbreviations

| | |
|---|---|
| “ ” | Double quotation marks are used with e.g. direct quotations, literal meanings, non-paraphrase alternative translations. |
| ‘ ’ | Single quotation marks are used with e.g. alternative translations which are paraphrases, transliterated words. |
| **Alt.** | Alternative, alternatively |
| **E.g.** | For example |
| **I.e.** | That is |
| **Lit.** | Literally |
| **Ms(s).** | Manuscript(s) |
| **N.T.** | New Testament |
| **O.T.** | Old Testament |
| **Pl.** | Plural |
| **P(p).** | Page(s) |
| **Prob.** | Probably |
| **V(s).** | Verse(s) |

# (47v) פרק ראשון כפי מרקו:

1 זהו הבשורה מישוע משיח בן האלוה ·
2 כמו כן שהוא כתוב בישעיה נביא
אמר הנה אני שולח מלאכי לפניך
שיפנה הדרך שלך לפניך · 3 אחת קול תקרא
במדבר שתאמר הכינו דרך האדון · ישרות
תעשו דרכי האדון · 4 היה יוחנן במדבר
טובל ודורש טבילת תשובה לכפרת עונות ·
5 ויוצאין אליו כל אותן שהיו ממלכות יהודה
וירושלם וטובלן בנהר ירדן ומתודים על
עונותיהם · 6 ויוחנן היה לבוש עורות גמלים ·
וחגור סביב המתנים מחגורת עור · ואוכלים
חגבים ודבש מדבריי · 7 ודורש ואומר יותר
חזק ממני יבא אחרי · אותו שאיני ראוי
לחלוץ שרוך נעליו · 8 אני טובל אתכם במים
הוא יטבול אתכם מהקדוש רוח · 9 [ונעשה]
באותן הימים שבא ישוע נצרי מעיר
גלילה והיה טובל בנהר הירדן בעד יוחנן ·
10 ותכף שיצא מהמים · ראה השמים נפתחו
והקדוש רוח ירד עליו כדמות יונה · 11 ונעשית

# Marqu[a]

**1:**1 This is the good news of Yeshua Mashiach, the Son of Eloah.

2 Just like it is written in *the* prophet Yeshayah,[b] saying, “Behold,
I am sending[c] my messenger before you, who will prepare your
way before you.” 3 “A voice cries in the wilderness, which says,
‘prepare the way of Ha-Adon, make the ways of Ha-Adon
straight.’”

4 Yochanan was in the wilderness, dipping, and preaching the
dipping of repentance for the atonement of iniquities. 5 Then all
those who were of the kingdom of Yehudah and Yerushalayim
went out unto him, and he was dipping them in the Yarden river,
while they did confession over their iniquities. 6 (Now Yochanan
was clothed with camel skins and girded around the loins with a
leather belt. And they ate locusts and wilderness honey.) 7 And
he preached and said, “*One* stronger than me will come after me,
he *of* whom I am not worthy to loosen the lace of his sandals. 8 I
am dipping you with water, he will dip you with Ruach
Ha-Qodesh.”

9 [And it happened] in those days – that Yeshua Notsri came
from a city of Gelilah and he was dipped in the Yarden river by
Yochanan. 10 And immediately – when he went out of the water
– he saw the heavens opened and Ruach Ha-Qodesh descended
onto him like a dove.[d] 11 And there came

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a. Pronunciation uncertain, could also be vocalized as “Marqo” b. Although the first quotation (vs. 2) is from Malachi, the second (vs. 3) is from Yeshayah. c. “Behold, I am sending” or “I am about to send” d. Or “in the likeness of a dove”

(48r) קול בשמים אומרת אתהו בני מאד ערב לי
ואהוב · 12 ותכף נהגו הקדוש רוח במדבר ·
13 שם התענה מֹ יום ומֹ לילה והשטן מנסהו
ושם עומד בין הבהמות והמלאכים משרתים
אותו · 14 ואחר שיוחנן היה אסור · בא ישוע
בגלילה ודורש דבר האל · 15 ואומר העת בא ממלכות
שמים עשו תשובה והאמינו דבר האל · 16 והולך
ישוע ואחרים בגלילה · ראה שמעון ואנדרי
אחיו שמשימין הרשתות בים כי הם דייגים ·
17 ואמר להם ישוע בואו ולכו אחרי ואעשה אתכם
דייגים מהאנשים 18 והם תכף עזבו הרשתות
והלכו אחריו · 19 והולכים מעט הלאה · ראה
יעקב ויוחנן בני זבדי בספינה קטנה
משימים רשתם · 20 ותכף קראם ועזבו אביהם
זבדי בספינה קטנה 21 והלכו אחריו ונכנסו
בכפר נחום · ותכף בשבת נכנסו בבית
הכנסת שלהם מלמדם · 22 וכולם תמהים
מהמוסר כי הוא היה מלמדם כמו בעל כח
לא כמו חכמי הדת · 23 והיה בבית הכנסת
אדם אחד וצועק 24 ואומר מה לך עשות ממני
ישוע נצרי באת להשמיד אותנו · אני
יודע שאתהו קדוש השם · 25 וישוע גערו ·
אומר שתוק צא מאותו אדם 26 והשטן מצערו

a voice in the heavens saying, "You are my Son, very pleasing to
me, and beloved."

12 And immediately Ruach Ha-Qodesh led him into the
wilderness. 13 There he afflicted[a] himself forty days and forty
nights, and Ha-Satan tempted him. And he was staying there
among the animals, and the messengers served him.

14 And after Yochanan was imprisoned, Yeshua came into
Gelilah and preached the word of El, 15 and said, "The time of
*the* kingdom of heavens is come, perform repentance and believe
the word of El."

16 As Yeshua and others walked in Gelilah, he saw Shimon and
Andrai his brother who were casting[b] the nets into the sea, for
they were fishers. 17 Then Yeshua said to them, "Come, and walk
after me, and I will make you fishers of the men." 18 So they
immediately left the nets and went after him. 19 When they had
walked a little further, he saw Ya'aqov and Yochanan, the sons
of Zavdai  in a little boat, [casting][b] their net. 20 And immediately
he called them, so they left their father Zavdai in the small boat
and went after him, 21 and they entered into Kephar Nachum.

And immediately, on the Shabbath, they entered into their house
of gathering, *and* he taught them. 22 And all of them were
astonished because of his instruction, for he taught like one who
had[c] power, not like the wise ones of the law. 23 And there was a
man in the house of gathering, and he was crying out, 24 and
saying, "What do you have to do with me, Yeshua Notsri! Did
you come to destroy us? I know that you are the set-apart one of
YHWH." 25 But Yeshua rebuked him, saying, "Be quiet, go out
of that man!" 26 So the satan,[d] inflicting him with pain,

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a. Heb. idiom, means "to fast"  b. Lit. "placing"  c. Lit. "an owner of power"  d. Synonym of demon

(48v) יצא מאותו אדם צועק וכולם היו תמיהים ·
27 והלכו אחד אל אחד אומרים · מה יהיה זה
מהמוסר חדש אשר לו יכולת לצוות השדים
והם שומעין לו · 28 ושמו מתפזד בכל גלילה ·
29 ותכף שיצא מבית הכנסת באו לבית שימון
ואנדרי עם יעקב ועם יוחנן לאכול · 30 וחמות
כיפא שוכבת חולה מקדחת ותכף אמרה
לו 31 ובא ישוע ונשא היד ותכף עזבה הקדחת
ושרתם · 32 והערב כאשר השמש נכנע שלחו
לו כל החולים ומשוטנים וכל אותן מהעיר
היו מקובצים לפני הפתח 34 ובאים רבים
מחלופי חליים ורבים מושטנים מגרש השדים
כי הם מכירים אותו · 35 וקם בבקר ויצא
והלך לו במדבר ושם התפלל · 36 והלכו אחריו
שימון ואותם שהיו עמו · 37 וכאשר מצאוהו
אמרו לו כל העמים שואלים אותך · 38 והוא
אמר להם נלך בעיירות ובמדינות שהן
סביבותינו ונדרוש שם · כי בעבור זה באתי ·
39 והיה דורש בבתי כנסיותיהם ובכל
גלילה מגרש השדים מן האנשים :
40 ובא אליו אדם אחד מצורע · ויקוד אליו ·
אומר אם אתה תרצה אתה יכול לטהרני ·
41 וישוע כמרחם עליו שלח ידו ואמר לו אני

went out of that man *while* crying out – and all of them were
amazed. 27 And they walked unto each other saying, "What will
become of this *man* – because of the new instruction – that he
has *the* ability to command the demons, and they are obedient to
him?" 28 And his fame was spread in the whole Gelilah.

29 And immediately, when he went out of the house of the
gathering, he came to the house of Shimon and Andrai, together
with Ya'aqov and with Yochanan, to eat. 30 Now the mother in
law of Keipha lay sick of a fever. And immediately he told it to
him.[a] 31 So Yeshua came and lifted up her hand, and immediately
the fever left her, and she served them.

32 And that evening, when the sun set,[b] they sent to him all the
sick ones and satan-possessed ones, 33 and all those[c] of the city
were gathered before the door. 34 And many *suffering* from
diverse diseases and many satan-possessed ones came *to him*.
He drove out the demons, for they recognized him.

35 And he rose up in the morning, and departed, and went away
into the wilderness, and there he prayed. 36 Then Shimon and
those who were with him went after him. 37 And when they
found him, they said to him, "All the peoples[d] are seeking you."
38 But he said to them, "Let us go into the cities and towns[e] that
are around us, and let us preach there, for because of this did I
come." 39 Thus he was preaching in the houses of their
gatherings, and in the whole Gelilah he drove out the demons
from the men.

40 And a certain leprous man came unto him, and bowed down to
him, saying, "If you want *to*, you are able to cleanse me." 41 So
Yeshua, when[f] he had compassion on him, stretched out his hand
and said to him, "I

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a. Or "immediately he told him of her" b. Lit. "was humbled" c. Or "all the *people*" d. Or "crowds." e. Or "districts" f. Or "because"

(49r) רוצה שתהיה טהור מהצרעת · 42 כאשר
נטוהר תכף 43 [הוציאהו] 44 ואמר לו שמע אל תאמר
לשום אדם · אבל לך ותתראה לסגני הכהנים
ותדור בעד טהרתך · מה שמשה מצוה
לעדות בישראל · 45 וכאשר יצא הוא התחיל
לדרוש ולפרסם הנס עד שישוע לא היה
יכול ליכנס בהחבא בעיר אך חוייב עמוד
בחוץ במדבר ושם מתקבצין עמים מכל הצדדין:

# פרק בׄ כפי מרקו

1 ואחרת פעם נכנס בכפר נחום אחר ימים
אחדים 2 וכאשר ידעו שהוה היה בבית ·
רב עם נתאסף ולא הכילם כי כל הבית היה
מלא עד הפתח · 3 ובאו אליו דׄ אנשים נושאים
אדם אחד נטול במטה · 4 וכאשר לא יכלו לעשות
ממנו דודון לפניו עלו על הבית והחריבוהו
ועלו למעלה במטה והביאהו לפני ישוע
5 וכאשר ישוע ראה אמונתם אמר אל
הנטול עונותיך מחולין לך · 6 והיה שם עמו
קצת מחכמי הדת וחשבו בלבם אומרים
7 איך מדבר כן זה קללה · כי מי יוכל לכפר
עונות לבד האל · 8 ותכף הכיר מחשבותיהם
בעד הקדוש רוח ואמר להם מה תחשבו

want that you should be cleansed from the leprosy." 42 When he
was immediately cleansed, 43 he led[a] him out 44 and said to him,
"Listen, do not tell *this* to any man. But go and show yourself to
the chiefs of the priests, and offer[b] for your cleansing, that which
Mosheh commanded as a testimony in Yisrael.

45 But when he departed, he began to preach and to publish the
sign, until Yeshua was not able to enter into a city in secret,[c] but
had to stay outside in the wilderness, and there the peoples[d]
gathered together from all sides.

**2:**1 And after a few days he again entered into Kephar Nachum, 2
and when they knew that he was in the house, many people
gathered together, but it could not contain them, for all the house
was filled unto the door.

3 And there came unto him four men, carrying a disabled man in
a bed. 4 And when they were not able to present him before him,
they went up onto the house, and destroyed it. Then they went up
on top of *the roof* with the bed, and brought him before Yeshua. 5
Now when Yeshua saw their faith, he said unto the disabled man,
"Your iniquities are forgiven for you." 6 And some of the wise
ones of the law were there with him, and they thought in their
hart, saying, 7 "How can speak so? This is a curse,[e] for who is
able to make atonement for iniquities besides El?" 8 And
immediately he recognized their thoughts – by Ruach
Ha-Qodesh – and he said to them, "What are you thinking

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a. Or "brought" b. Lit. "vow" – but oftentimes means to "vow to offer" – here the original meaning "vow" has been dropped and the word simply means "to offer." c. Lit. "hiding" d. Or "crowds" e. By saying that he can forgive sins, Yeshua claimed to be Elohim, and those who did not believe in him saw it as blasphemy.

(49v) בלבבכם 9 אי זו היא מלה נקלה לאמר לנטול
עונותיך נמחלין· או לאמר קום קח מטתך
ושא אותה בביתך ולך· 10 אבל בעבור זה
שאתם תדעו שבן הבתולה יש לו יכולת
לעזוב העונות בארץ אמר לנטול 11 לך אני
אומר לך שתקום ותקח מטתך 12 ומיד הוא
קם ולקח מטתו והלך בפני כלם· באופן
שכולם תמהו וברכו האל אומרים מעולם
לא ראינו כזה הדבר· 13 ויצא משם בעבור
לכת אחרת לים וכל העם בא והוא מראה
וילונים· 14 ועובר במקום אחד ראה לוי לרגליו
והוא מתתיהו יושב בשלחן ואמר לו תמשך אחרי·
וקם ונמשך אחריו· 15 ונעשה בעוד שהיו אוכלין
בבית רבים עוגבים וחטאים אוכלים עם ישוע
ותלמידיו והיו שם רבים שהולכים אחריו·
16 וכאשר המאותתים והפרושים ראו שישוע
אוכל עם העוגבים ועם החטאים אמרו
לתלמידיו למה עם העוגבים והחטאים אוכל
ושותה רבנכם· 17 וישוע שמע זה אמר הבריאים
אינם צריכים רופא רק אותן שיש להם חולי·
כי אני לא באתי לקרוא הצדיקים אבל
החטאים 18 והיו שם תלמידי יוחנן ומהפרושים
מתענין ואמרו לישוע למה מתענין תלמידי

in your hearts? 9 What is an easier word,[a] to say to the disabled,
'Your iniquities are forgiven' or to say, 'Arise, take your bed and
carry it into your house – and walk'? 10 But on account of this,
that you may know that the Son of the virgin has power to let go[b]
the iniquities in the earth," – he said to the disabled man – 11 "I
am telling you, you, that you must rise, and take up you bed." 12
And immediately he stood up, and took his bed, and walked –
before them all – in such a way that all of them were astonished,
and blessed El, saying, "From ancient times we have not seen
*anything* like this matter."

13 Then he departed from there to go to the sea again, and all the
people came, and he showed[c] veiled things. 14 As he passed by a
place, he saw Lewi at his feet, ( )[d] sitting by the table *of
exchange*. And he said to him, "Follow after me." So he stood up
and followed after him.

15 And it happened while they were eating in the house, *that*
many lustful ones and sinners were eating with Yeshua and his
talmidim – there were also many *people* there who walked after
him. 16 But when the scribes[e] and the Perushim saw that Yeshua
was eating with the lustful ones and with the sinners, they said to
his talmidim, "Why with the lustful ones and the sinners – does
your Rabbi eat and drink?" 17 When Yeshua heard this he said,
"The healthy ones do not need a healer, only they who have
illness. Certainly, I did not come to call the righteous ones, but
the sinners."

18 (Now there were talmidim of Yochanan there, and of the
Perushim, *who* were afflicting themselves.)[f] And they said to
Yeshua, "Why are the talmidim of

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a. Or "matter" b. This Hebrew word is used similarly in Matt. 6:12; and 7:2, it means to "forgive," or to "let go" what someone owes. c. Or "revealed" or "taught" d. Manuscript inserts gloss "he is Matithyahu" e. Lit. "letter makers" – a synonym of 'scribes' f. Heb. idiom, means "to fast"

(50r) יוחנן ומהפרשים ותלמידיך אין מתענין·
19 ואמר להם ישוע אותם שהם קרובים לנישואין
איך [יוכלו] לצום כך שהחתן יהיה עמהם·
20 אבל העת מתקרב [שהחתן יגזל] מכם·
ובאותו עת יצומו ימים רבים· 21 שום אדם
אינו משים בגד חדש במלבושו הישן·
בדרך אחרת הבגד החדש שובר הישן·
ויותר גדול קרע נעשה· 22 ואין אדם משים
יין חדש בנאדות ישנים· כי הנאדות ישנים
מתבקעים והיין משתפך· אבל יש לשים יין
חדש בנודית חדשים: 23 ונעשה פעם
אחרת שהוא עובר במקומות זרעים בשבת
ותלמידיו התחילו לשבור מהקוצים 24 והפרושים
אמרו לו תלמידך עושים בשבת מה שאין
ראוי עשות· 25 ואמר ישוע להם לא קראתם·
מה שעשה דוד הוא וחיילותיו כאשר נרעבו·
26 שהוא נכנס במקדש תחת אביתר שר
הכהנים ואכל לחמי הקדש אותם ששום
אדם אינו ראוי לאוכלם לבד הככנים· הוא
אכל ונתן לחיילותיו· 27 ואמר השבת עשוי בעבור
האדם והאדם לא בעבור השבת· 28 ובעבור
זה בן האלוה אדון מכל מה שהוא בעולם
ומהשבת:

## פרק ג̇ כפי מרקו:

Yochanan and of the Perushim afflicting themselves, but your
talmidim are not afflicting themselves?" 19 So Yeshua said to
them, "Those who are close to the marriage – how [are they] able
to fast like this while the bridegroom is with them? 20 However
the time is drawing near that the [bridegroom will be torn away]
from you, and at that time they will fast – many days. 21 No man
places a new cloth on his old garment, *for* in another way, the
new cloth would break the old, and a larger tear would be made.
22 And there is no man placing new wine in old skins. For the old
skins would break open and the wine be spilled. However, new
wine should be placed[a] in new skins."

23 And it happened another time, that he passed by sowed lands[b]
on the Shabbath. And his talmidim began to break off *some* of
the pieces.[c] 24 Then the Perushim said to him, "Your talmidim are
doing on the Shabbath that which is not proper to do." 25 But
Yeshua said to them, "Did you never read what Dawid did, he
and his soldiers, when they became hungry? 26 That he entered
into the Sanctuary under Evyathar, the chief of the priests, and
ate the set-apart loaves, which no man is worthy to eat, except
the priests? He ate and gave to his soldiers." 27 Then he said,
"The Shabbath was made for the sake of man, not the man on
account of the Shabbath. 28 And because of this the Son of Eloah
is Adon of everything, whatever is in the world – and of the
Shabbath."

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[a.] Lit. "it is to place new wine" or "one should place new wine" [b.] Lit. "places of seeds" [c.] Matthew clarifies that they plucked the 'ears of grain'

(50v) 1 **עוד** פעם אחרת ישוע נכנס בבית הכנסת
והיה שם אדם אחד עם היד יבשה·
2 והפרושים מארבים אותו אם ימרקהו בשבת
בעבור שילשינוהו· 3 וישוע אמר לאדם
עם היד יבשה קום מעלה ועמוד באמצע
4 ואמר להם ישוע יש לאדם עשות טוב ביום
החג או רע· הושיע או עזוב אבד אדם
אחד· והנם שותקים· 5 וישוע נקצף בעבור
מעשיהם כשמביטים· ואמר לאדם שלח היד
ונרפאה· 6 ותכף יצאו הפרושים ועשו עצה
עם אותם דהורדוס נגד ישוע שימיתוהו· 7 וישוע
הלך לים עם התלמידים ועם רב נמשכים
עמו מגלילה 8 לירושלם ומיהודה ומאדום·
ומעבר נהר ירדן ומסוריא ומסדום
כי שמעו לאמר הפלאים אשר הוא עושה
ובאו אליו 9 ועלו בספינה קטנה כאשר העם
הולכים אחריו· 10 העם החולים שהוא מרפא
רוצים לנגעו· 11 והמשוטנים שרואים אותו
כרעו צועקים ואומרים אתהו בן האלוה
וישוע גערם שלא יגלוהו· 13 וישוע עלה בהר
ובחר מאותן שיותר ישרו בעיניו 14 עד
כמה שהיו יב̈ בעבור שילכו דרוש בעולם·
15 ונתן להם יכולת לרפאת חליים ומושטנים

**3:**1 Again, another time Yeshua entered into the house of
assembly, and there was a man there with the hand dried out. 2
And the Perushim espied him – *to see* whether he would
cleanse[a] him on the Shabbath, in order that they could slander
him. 3 But Yeshua said to the man with the withered hand,
"Stand up, and stand in the midst." 4 Then Yeshua said to them,
"Should a man do good on the Feast day, or evil? Save, or let a
man perish?" And behold, they were quiet. 5 So Yeshua became
angry because of their works while they were looking *on.* And he
said to the man, "Stretch out your hand!" and it was healed. 6
And immediately the Perushim went out and held a council with
those of Herod – against Yeshua – that they could put him to
death.

7 But Yeshua went to the sea with the talmidim, and many people
following with him from Gelilah 8 to Yerushalayim – and from
Yehudah, and from Edom, and from the other side of the Yarden
river, and from Surya and from Sedom – for they heard *people*
telling the wonders which he was doing, so they came unto him.
9 And he went up into a small boat when the people came after
him.

10 The people who were sick – whom he was healing – wanted to
touch him, 11 and the satan-possessed ones who saw him bowed
down, crying out and saying, "You are the Son of Eloah." 12 But
Yeshua rebuked them that they should not reveal him.

13 Now Yeshua went up into a mountain, and chose out of them
*those* who were more upright in his eyes, 14 until so much that
they were twelve, in order that they should go preach in the
world. 15 And he gave them power to heal sick ones and
satan-possessed ones.

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a. Or "heal"

(51r) 16 ושם שם לשמעון כיפא 17 ולאלעזר זבדי
וליוחנן אחיו · וקרא שם להם · זהו [ *to be finalized* ]
רוצה לומר בן מהעליון אלוה 18 ואנדרי ופיליף ותלמי
ומתתיהו ותומא ויעקב חלפיי · ותדי · ושמעון
קני 19 ויהודה אשקריות שבגדו · ואחר
בא אל הבית 20 ונאסף שם עם רב שאינם
יכולים לחמם אכול · 21 וכאשר אותן שלא ראוהו
יצאו בחוץ ואומרים בלבבם נכבד הוא · 22 וחכמי
הדת שבאו מירושלם אומרים שהוא משוטן
ומכה בעל זבוב שר השטנים מרפא המושטנים ·
23 וישוע קראם ואמר להם משלים · איך יוכל
שטן אחד גרש שטן אחר · 24 ואם אי זה מלכות
בזולת החכמה יכול עמוד אותו מלכות ·
25 בבית שיש חלוקת הלב בינידם אינו יכול
התקיים · 26 ואם השטן יקום נגד עצמו נחלק
הוא ואינו יכול עמוד אבל יהיה לו קץ ··
27 שום אדם אינו יכול ליכנס בבית החזק ולגנוב
הכלים אם בתחלה אינו קושרו ואז יגנוב
הבית · 28 אמתות לכם אומר · שכל העונות
יהיו מכופרים לבד עון נגד קדוש רוח · זהו
מי שאין לו תקוה · זה העון לא יכופר לעולם ·
אבל הוא ראוי למיתה נפשיית נצחיית ·
30 כי הם אמרו משוטן הוא · 31 ובאה האם

16 And there he named[a] Shimon Keipha. 17 And Elazar[b] *the son* of
Zavdai, and Yochanan his brother, and there he called them, "[*to
be finalized*]," which is to say, "A son of the most high Eloah." 18
And Andrai and Philip and Talmai and Matithyahu, and Toma,
and Ya'aqov Chaphayi, and Tadai, and Shimon Qanai,[c] 19 and
Yehudah Ish-Qerioth, who betrayed him.

And afterwards he came unto the house, 20 and many people
gathered together there, so that they were not able to eat their
bread. 21 And when those who did not see him went outside, they
said in their heart, "He is honoured."

22 But the wise ones of the law who came from Yerushalayim
said that, "He is satan-possessed, and with the power of
Ba'al-Zevuv[d] the prince of the satans he heals the
satan-possessed ones." 23 So Yeshua called them and told them
parables, "How is one satan able to drive out another satan? 24
And if any kingdom is without the wisdom, is that kingdom able
to stand? 25 In a household which has division of the heart among
them, no one is able to endure.[e] 26 And if Ha-Satan rises up
against himself, he is divided, and he is not able to stand, but
there will come an end to him. 27 No man is able to enter into the
house of the strong and to steal the vessels if he does not first
bind him, and then he can rob the house. 28 Truly I am saying to
you that all the iniquities will be atoned,[f] 29 besides iniquity
against Ruach Ha-Qodesh. This is *he* who does not have hope.
This iniquity will not be atoned for ever. But it[g] is worthy of
eternal Nephashith[h] death, 30 for they said, 'He is satan
possessed.'"

31 And his mother came,

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a. Lit. "placed" – can mean "named" - See e.g. Dan. 1:7-8 b. The same person as 'Ya'aqov' c. Lit. 'Zealous' d. Lit. "Lord of Flies" e. Lit. "keep himself standing" f. Lit. "covered" g. Refers back to "This iniquity" h. An adjective from 'nephesh.'

(51v) 31 וקרוביו ועמדו בחוץ ורצו בו · 32 ורוב עמים
יושבים סביביו · ואמרו לו הנה אמך וקרוביך
עומדים בחוץ ומבקשים אותך · 33 והוא ענה
מי היא אמי ומי הם אחי · 34 והביט אותם שהם
סביביו ואמר אלו הם אמי ואחי 35 וכל אותן
שיעשו רצון השם הם אחי ואחיותי :

# פרק ד׳ כפי מרקו

1 ופעם אחרת התחיל ישוע ללמד לחוף הים
ורוב עם מתאסף ולכן היה לו עלות בספינה
קטנה וישב בים · וכל החיל יושב בשפת
הים 2 והוא דורש להם ומייסרם ברוב
משלים 3 ואומר להם אדם אחד יצא לזרוע
זרעו 4 ובעוד שזורע מקצת גרעינים נפלו
קרוב לדרך ובאו עופות ואכלום · 5 ואחרים
נפלו במקום אבנים שלא היה בו עפר רב
ומיד יצא 6 ויבש כאשר השמש הכהו כי לא
היה לו שורש · 7 ואחר נפל בין הקוצים והקוצים
גדלו יחד והנקוהו · ולא נתן פרי עולה וגדל ·
8 ואחר נפל בטוב הארץ ונשא [ ][a]
הא׳ ל׳ והא׳ ס׳ והא׳ ק׳ · 9 ואמר ישוע מי שיש
לו אזנים ישמע · 10 וכאשר היו בצד א׳ התלמידים
שאלוהו מהמשל 11 והוא אמר לכם נתן

a. Crossed out words

and his relatives – and stood outside[a] and wanted him. 32 Now
many people were sitting around him. Then they said to him,
"Behold, your mother and your relatives are standing outside,[a]
and they are seeking you." 33 But he answered, "Who is my
mother? And who are my brothers?" 34 And he looked at those
who were around him and said, "These are my mother and
brothers, 35 and all those who do the will of YHWH, they are my
brothers and sisters."

**4:**1 And another time Yeshua began to teach by the sea shore,
and a multitude of people gathered together, and therefore he had
to go up into the little boat. So he sat in the sea, and the whole
troop sat by the shore of the sea. 2 And he preached to them, and
he taught them with many parables.

3 And he said to them, "One man went out to sow his seed, 4 and
while he was sowing, some of the seeds fell close to the road,
and the birds came and ate them. 5 And others fell in places of
stones, where there was not much soil in it. And immediately it
came up, 6 but dried up when the sun struck it, because it did not
have a root. 7 And another[b] fell between the thorn bushes, and the
thorn bushes grew up together, and strangled it. And it did not
bear fruit – springing up and growing. 8 And another fell in the
good ground, and bare *fruit*, the one thirty, and the one sixty, and
the one a hundred." 9 Then Yeshua said, "Whosoever has ears,
let him obey."[c]

10 And when he was at one side,[d] the talmidim asked him
regarding the proverb, 11 and he said to them: "To you it is given

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a. Lit. "in the street" b. Hebrew often uses singular (collective use) to speak of a group of objects. c. The Hebrew word '*Shama*' has a dual meaning; it means to hear AND act accordingly (obey). d. Meaning 'apart' (form the crowd)

(52r) להבין סודות מלכות שמיי · אבל להם לא ·
כי אם בדמיונות 12 בעבור שהם יראו ולא
ראו · וישמעו ולא שמעו · מבינים בחטאתיהם
שהם מספרים · 13 ואמר להם איניכם מבינים
זה הדמיון · 14 אותו שזורע הוא הדורש דבר
15 אותה שנפלה בדרך הם אותם ששומעין
דברי האל ותכף בא השטן ומסלקה מלבם · 18[a] ואותה
שנפלה בארץ קוצים · הם אותם ששומעים
הדרשות 19 והסרונות העולם ואובדן העושרים
העולמיים מחניקם ונשארים בלא פרי ·
20 ואותה שנפלה על טוב הארץ · יחס אותם
ששומעין ומשימין בפועל ועושים פרי טוב ·
עד שמגרגיר אׄ יוצאין לׄ · ומא סׄ · ומא קׄ ·
מי שיש לו אזנים לשמוע ישמע · 21 ואומר להם
אין אדם מניח נר דלוק תחת הדרדור ולא
תחת המטה אבל מניחו אדם במנורה · 22 שום
דבר לא נסתר ונעלם שלא יהיה ניכר · 23 מי
שיש לו אזנים לשמוע ישמע · 24 ואומר לכם
ראו מה אתם שומעים · כי באותה מדה
שתמדדו באותה תקבלו בהגדלה · 25 ואותו
שיהיה לו יתן · ואותו ש[לא][b] יהיה לו אותו הדבר
עצמו שיהיה לו יגזלו ממנו : 26 ועוד אמר
להם כן הוא מלכות שמיי כאדם שזורע זרע

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a. Verses 16 and 17 are missing in ms.  b. See Mat. 13:12

to understand the confidential counsels of *the* heavenly kingdom,
but not to them – except by these likenesses, 12 'That they may
see but not perceive, and they may hear but not understand' – [*to
be finalized*]"

13 Then he said to them, "Do you not understand this likeness? 14
He who sows is he who preaches *the* word. 15 That which fell by
the road are those who hear the words of El, but Ha-Satan
immediately comes and removes it from their heart. 18[a] And that
which fell in the ground of thornbushes, they are those who hear
the preaching, 19 but the shortcomings of the world, and the loss
of the worldly riches strangle them, and they are left without
fruit. 20 But that which fell on the good ground, is the genealogy
of those who hear, and put into action, and bear good fruit – until
there comes forth from one kernel, thirty, and from another, sixty
and from another a hundred. Whosoever has ears to hear, let him
obey!"[b]

21 He also said to them, "There is no man who places a burning
lamp under the barrel, neither under the bed, but a man places it
on the Menorah. 22 Nothing is hidden and concealed that will not
become known. 23 Whosoever has ears to hear, let him obey!"[b]

24 "And I say to you, take notice what you hear! For with that
measure *by* which you measure – with that you will receive, with
that amount.[c] 25 And he who has, let him give, but he who does
[*not*][d] have, that thing itself which he has, they will rob from
him."

26 And moreover he said to them, "Thus[e] is the heavenly
kingdom, like a man who was sowing good seed

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a. Verses 16 & 17 are missing in ms. b. The Hebrew word '*Shama*' has a dual meaning; it means to hear AND act accordingly (obey). c. Lit. "greatness" d. Compare Matt. 13:12 e. Or "so"

טוב בארץ 27 וישן יום ולילה ונח הוא והזרע גדל (52v)
ומזריע והוא אינו יודע · 28 ויותר על זה הארץ
מגדלה ראשונה בעשב ואחר בשבולים · ואחר
מתמלאה חטה השבולת · 29 וכאשר נשלם הפרי
תכף שמים המגל כי עת קציר הוא · 30 ואומר
לכם למי אדמה מלכות השם לאי זה דמות
אדמהו · 31 דומה הוא לגרגיר של חרדל כשהוא
זרוע בארץ קטן הוא מכל הזרעים שהם בארץ ·
32 וכשנזרע גדל ונעשה גדול מכל שאר העשבים ·
ועושה כמה גרגירים וענפים שעופות השמים
דרים בצל הענף · 33 רבות כאלה תמונות אמר
להם בעבור זה שיבינו 34 ולא דבר להם בזולת
תמונות · ובעבור זה הוא מבארו לצד אחד
35 ואמר להם באותו יום כאשר נעשה ערב ·
נעבור אנחנו הלאה 36 והניחו החיילות ועלה
בספינה אחת קטנה · ונכנסו בים ספינות
אחרות עמו 37 ואז קם רוח גדולה וחזק וגלים
עד שהספינה מתחלת למלאת · 38 וישוע ישן
בירכתים על כר · והם הקיצוהו ואמרו רבי
אינך פונה אלינו כי ראה שאנחנו אבודים ·
39 וישוע קם וצוה לרוח ולים שינוחו · ותכף היתה
רבה הנחה 40 ואמר להם למה פחדתם עדיין
אין לכם אמונה · 41 ואז יראוהו בעוז ואמר אחד

in the ground. 27 Then he slept day and night, and he rested while
the seed grew up and bore seed, but he does not know *how*. 28
And more above[a] this, the earth first brings up[b] the plants, and
afterwards the ears, and afterwards the wheat fills the ear. 29 And
when the fruit is complete, immediately they put in the sickle, for
it is the time of the harvest.

30 Now I say to you, to what could I liken the kingdom of
YHWH, to what pattern can I liken it? 31 It is like a grain of
mustard: when it is sown in the earth *it* is smaller[c] than all the
vegetables which are in the earth. 32 But when it is sown, it grows
up, and is made[d] bigger than all the rest of the plants, and makes
so many seeds and branches, that the birds of the heavens dwell
in the shade of its branch."

33 He told them many likenesses like these, on account of this –
that they may understand, 34 and he did not speak to them
without likenesses. And because of this, he explained *it* to them
at one side.[e]

35 And on that day when it became evening, he said to them, "Let
us pass on further." 36 So they let the troops[f] go, and he went up
into a small boat. And other boats went into the sea with him. 37
And then a great and mighty wind arose, and waves, until the
boat began to fill up. 38 But Yeshua was asleep in the stern on a
pillow. So they woke him up and said, "Rabbi, won't you turn to
us while[g] you see that we are being destroyed?" 39 Then Yeshua
arose and commanded the wind and the sea that they should be
quiet, and immediately there was a great quiet. 40 Then he said to
them, "Why did you fear, do you still not have faith? 41 And then
they feared him with might,[h] saying one

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a. Or 'even more than this' b. Or "grows" c. Or "less" d. Or "becomes" e. Meaning 'apart' (form the crowd) f. Or "crowds" g. Or "for" h. Meaning 'they feared him exceedingly'

(53r) אל אחד מי חשבנו שיהיה זה שהרוח והים
שמעוהו

# פרק ה׳ כפי מרקו :

1 ובאו מעבר לים נגד גניסרת 2 ותכף שיצא
מן הספינה אדם א׳ מושטן יצא אליו בדרך
3 ששוכב בקברים והיה כמו כן רע שאין יכולין
להחזיקו בשלשלאות 4 ולא בברזלים כי תמיד
משברם · ואינם יכולים להשקיטו · 5 אבל
היה עומד בלילה וביום בקברים ובהרים
צועק ומכה עצמו באבנים · 6 וכאשר ראה
ישוע מרחוק בא במרוצה והתפלל לו 7 אומר
בקול גבוה · מה לך עשות ישוע ממני בן
האלוה עליון אני משביעך באל חי שלא
תצערני 8 ואמר אליו ישוע צא חוץ רוח
אינו נקי · 9 ושאלו מה שמך · והוא ענה שמי
מספר כי רבם הם · 10 ובקשהו מאד שלא
יגרשהו חוץ מאותה מלכות 11 וסביב משם
רועים רבים חזירים [ ][a]
[ ][b] 12 ונִסוהו · הרוחות אומרים מימינו
בחזירים באופן שאנחנו נכנס בהם 13 וישוע
הודהו להם · מיד יצאו השטנים ונכנסו
בחזירים והפילו עצמם בים · ונחנקו עד ב׳
אלפים · 14 ואותם ששומרים אותם ברחו והגידוהו

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a. Crossed out words b. Crossed out word

to another, "Whom do we think that this is, that the wind and the
sea obey him?"

**5:**1 And they came across the sea,[a] toward [Ginneisareth].[b] 2 And
immediately, when he went out of the boat, one satan-possessed
man came out unto him in the way, 3 who lay[c] in the graves. And
he was so evil that they were not able to seize him with chains, 4
neither with iron fetters, for he continually broke them. And they
were not able to calm him.[d] 5 But by day and by night he was
standing in the graves and in the mountains, shouting, and
smiting himself with stones.

6 But when he saw Yeshua afar off, he came by running and
worshiped him, 7 saying with a high voice, "What do you,
Yeshua, have to do with me, *o* Son of the Most High El!? I
adjure you by the living El that you do not inflict me with pain."
8 And Yeshua said to him, "Go out, unclean spirit." 9 And he
asked him, "What is your name?" So he answered, "My name is
A Number, for they are many." 10 And he beseeched him
exceedingly that he would not drive him out of that kingdom.

11 Now around from there, many swine were grazing. 12 The
spirits tested him, saying, "[Place] us in the swine, so that we
may enter into them." 13 So Yeshua consented to them.
Immediately the satans went out and entered into the swine, and
they threw themselves into the sea – and they drowned, up to two
thousand.

14 And those who were keeping them, fled and reported it

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[a] Or "to the other side of the sea" [b] Gennesaret [c] Or "slept"
[d] Or "bring him to rest"

(53v) בעיר ויצאו כולם לראות מה שקרה׳ 15 וכאשר
היו באים לישוע והם ראו אותם שמאז
היו מושטנים שהיו בטוב׳ שכלם נפחדו
16 וספרו מה שראו ומה שהיה מעשה מאותו
שהיה מושטן ומהחזירים׳ 17 ואז בקשוהו
שיפרד מנוכחו : 18 וכאשר ישוע נכנס
בספינה התחיל להתחנן לו אותו שהיה מאז
מושטן שהוא ילך עמו׳ 19 וישוע לא רצה אבל
אמר לו לך לביתך ולאותן שלך׳ וְסַפֵּר החסד
שהשם עשה לך : 20 והוא הלך דורש בקבול
החסד שהשם עשה לו׳ וכלם היו תמהים :
21 וכאשר ישוע עבר עבר הים בספינה עם רב
נאסף עמו בשפת הים 22 ובא אליו גדול אחד
מבית הכנסת בשם יאיר וכאשר ראהו
כרע לברכיו לרגליו 23 מבקש ואומר בתי היא
קרובה למות׳ בא והנח ידיך עליה ותהיה
נרפאת׳ 24 וישוע הלך עמו ועם רב שהולך
אחריו׳ 25 ואשה אחת שהיה לה רפיון דם זה
שנים עשר שנים עברו 26 והוציאוה כל מה שהיה
לה ברפואות בלא תועלת׳ שאינה מוצאה׳
27 וכאשר שמעה שישוע משיח בא בין העם
נכנסה ונגעה אחורי מלבושיו 28 כי היא אומרת
בקרבה אם אנכי יכולה נגוע לבושו אני

in the city. Then all of them went out to see what had happened.
15 And when they had come to Yeshua, and had seen them who
were formerly satan-possessed ones – that they were in good –
they were all afraid. 16 And they recounted what they saw, and
what the work was regarding him who was satan possessed, and
about the swine. 17 Then they entreated him that he would go
away from them.[a] 18 And when Yeshua entered into the boat, he
who formerly was satan possessed began to implore him that he
could go with him. 19 But Yeshua was not pleased,[b] but said to
him, go away to your house, and to those who are yours, and
recount the steadfast love which YHWH performed to you. 20 So
he went, preaching with acceptance[c] the steadfast love that
YHWH performed to him. And all of them were astonished.

21 And when Yeshua passed over to the other side of the sea in a
boat, many people assembled with him at the shore of the sea. 22
And there came to him a great one from the house of the
assembly, with the name of Ya'ir. And when he saw him he fell[d]
to his knees at his feet, 23 entreating and saying, "My daughter is
close to death – come and lay your hands upon her, and she will
be healed." 24 So Yeshua went with him, and *with* many people
who went after him. 25 And *there was* a woman who had a
dripping of blood, the[e] past twelve years, 26 and they took from
her all that she had by medicines, without her finding any profit
at all. 27 And when she heard that Yeshua Mashiach was coming
among the people, she entered and touched the rear parts of his
garments, 28 for she was saying in her inside, "If I am able to
touch his garment, I

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a. Lit. "that he would separate himself from in front of them." b. Or "did not want *it*" c. Or perhaps 'capacity' d. Lit. "knelt" e. Or "these"

(54r) אהיה נרפאת · 29 ותכף נפסק הגרת הדם ·
והרגישה כי נרפאה · 30 וישוע שיודע בעצמו
האמת כי ממנו יצאה נהפך לצד העם ואמר
מי נוגע בלבושי 31 ואמרו לו תלמידיו אתה רואה
שעמך דוחק אותך ואומר מי נגעני · 32 ומביט
אם יוכל ראות אותו שזה עשה · 33 והאשה פחדה
ויראה ויודעת בטוב היא הפלא שבה היה
עשוי ונברכה לפניו ואמרה אליו כל האמת ·
34 והוא הבין ואמר לה בתי אמונתך הושיעך ·
לכי לשלום ותהיי נרפאת · 35 ובעוד שמדבר
באו אל סגן בית הכנסת · ואמרו לו בתך מתה ·
למה אתה מצטער היום עוד · 36 והמלמד ישוע
ששמע זה אמר לא תפחד לבד יהיה לך טובה
אמונה בשם והאמין 37 ולא הוליך שום אדם עמו
לבד כיפא ויעקב 38 ובאו בבית הסגן של בית
הכנסת · וראו שם מאד בכיות וצעקות ·
39 וישוע נכנס בבית אמר למה אתם נבוכים
ובוכים הנערה · האם מתה אבל היא ישינה
40 וכולם לעגו עליו · וישוע גרש כלם בחוץ לבד
האב והאם והתלמידים שהיו עמו ונכנסו
למקום ששוכבת הנערה 41 ולקחה בעד היד
ואמר אליה [טליתא קומי] שרוצה לומר בתולה ·
אני אומר לך שתקומי · 42 ותכף הנערה חזרה

myself will be healed.” 29 And immediately the flowing of blood
was stopped, and she perceived that she was healed.

30 And Yeshua, who knew in himself the truth which went out of
him, turned to the side of the people and said, “Who touched my
garment?” 31 Then the talmidim said to him, “You see that your
people press you, and you say, ‘Who touched me?’” 32 And he
looked if he was able to see her who did this. 33 Then the woman
trembled, and feared, for she knew well the wonder which was
done in her. So she knelt before him, and told him all the truth. 34
And he explained, [a] and said to her, “My daughter, your faith
saved you, go in shalom and be healed.”

35 And while he spoke, they came unto the ruler of the house of
assembly, and said to him, “Your daughter died. Why would you
still trouble yourself today?” 36 And the teacher Yeshua who
heard this, said, “Do not fear, only have good faith in YHWH.”
So he believed. 37 And he did not take[b] any man with him, except
Keipha and Ya’aqov. 38 And they came into the house of the
ruler of the house of assembly, and they saw there much weeping
and outcrying.[c]

39 As Yeshua entered into the house, he said, “Why are you
perplexed and weeping *over* the young girl? She is not dead, but
she is sleeping.” 40 And all of them mocked at him. But Yeshua
drove them all out, beside the father and the mother and the
talmidim who were with him. And they entered into the place
where the young girl was lying, 41 and he took her by the hand
and said unto her, “[Talyetha qumi.]” Which wants to say,
“Virgin, I say to you that you must stand up.” 42 And
immediately the young girl turned

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a. Or perhaps ‘paid attention’ b. Lit. “cause/allow to walk” c. Or “Complaining”

(54v) חיה והלכה היתה מזמן יבֿ שנים וכולם היו
נבהלים מגודל הפלא 43 וציום שלא יאמרוהו
ואחר צוה שיתנו לה לאכול :

# פרק ו כפי מרקו

1 וישוע יצא משם והלך בנכחיותיו ונמשכו
אחריו תלמידיו 2 ובשבת אחד התחיל ללמד
בבית הכנסת ורבים שומעים תמהים
ממוסרו · ואומרין מאין לו החכמה שנתונה
לו · ומאין לו הכח שמהידים יוצא · 3 אינו הוא
בן נפח אחד ומרים וקרוביו יעקב ויוסף
ויהודה ושמעון וכל אלו הם אתנו והיו
נכשלים בו · 4 וישוע אמר להם שום
נביא אינו בזולת כבוד אם לא בארצו ובין
מכיריו ובביתו · 5 ולא רצה שם עשות שום
פלא · אבל אחדים מועטים חולים שריפא
בהשמת ידים עליהם 6 כי נפלא ממיעוט
האמנתם · והוא סובב הערים הקטנות
דורש ומלמד · 7 וקרא היבֿ תלמידים ושלחם
שנים שנים ונתן להם כח לרפאת כל החולים
ומשוטנים · 8 וציום שלא ישאו שק ולחם ואבן
והגורה · 9 אבל שרביט אחד ביד ומנעלים
של עור חי ברגל · ושלא ישאו שתי [מלבושים] ·

alive and she walked. (She was of the age[a] of 12 years.) And all
of them were frightened because of the greatness of the wonder.
43 And he commanded them that they should not tell it *to anyone*.
And afterwards he commanded that they should give her
*something* to eat.

**6:**1 And Yeshua departed from there and went into his own land,[b]
and his talmidim followed after him. 2 And on a certain Shabbath
he began to teach in the house of assembly, and many who
listened were amazed at his instruction. And they said, "From
where does he have the wisdom that is given to him? And from
where does he have the power that comes out of his hands? 3 Is
he not the son of a smith, and Miryam – and his relatives
Ya'aqov and Yoseph and Yehudah and Shimon? And all these
are with us." And they were offended in him. 4 So Yeshua said to
them, "No prophet is without honour, except in his land, and
among his acquaintances, and in his house." 5 And he did not
want to do any wonder there – except a few little sick ones that
he healed by laying hands upon them – 6 for he was amazed at
the smallness of their faith.

And he went around the small towns, preaching and teaching. 7
Then he called the 12 talmidim and sent them, two by two, and
he gave them power to heal all sick ones and satan-possessed
ones. 8 And he commanded them that they should not carry a
sack or bread or a stone[c] or a girdle.[d] 9 But *that they should take*
one staff in the hand, and two shoes of fresh leather on the foot.
And that they should not wear two [garments].

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a. Lit. "time" b. "his own land" is lit. "*the place of* his presence"
c. Or "weight" – see e.g. Lev.19:36, Pro 11:1 where 'stone' means 'weight'
d. Or acc. to some sources: 'a traveling outfit'

(55r) 10 ואמר להם באי זה מקום שתבאו שם תלינו ·
עד שתסעו · 11 וכאשר לא ירצו קבל אתכם ולא
שמוע · צאו משם והסירו עפר רגלכם לעדות
נגדם 12 וה[a]לכו ודרשו שיעשו תשובה · 13 ומבריאים
המשוטנים וממרקים החולים במישחת שמן
מבורך · 14 וכאשר שמע הורדוס בפירסום
שמע ישוע · אמר שיוחנן טבול הוא וחזר חי
ממות ובעבור זה עושה פלאות · 15 והאחרים
אומרים שאליהו הוא · ואחרים אומרים שנביא
הוא או אחד מן הנביאים · 16 וכאשר הורדוס
שמע זה · אמר זה יוחנן שאני חתכתי ראשו
וחזר ממות לחיים · 17 כי זה הורדוס תפש יוחנן
ושמו בבית הסוהר בעבור הורודיס אשת
פיליף אחיו אותה שהוא מחזיק · 18 ויוחנן אמר
להורדוס אינו ראוי לך החזק באשת אחיך
19 והורודיס לקחו במיאוס ואורבו בעבור
שתוכל המיתו · אבל אינה יכלה 20 בעבור כי
הורדוס מחזיק ביוחנן וחושב שהוא קדוש
וצדיק ושומרו ורוב דברים עושה בעדו
ושומעו ברצון · 21 וכאשר הימים בינוניים קרבו
להורדוס עשה חג מלידתו · והזמין כל שרי האלפים
והשרים הגדולים מגלילה 22 ובאה בת הורודיס
מכרכרת לפני כל הקרואים · וייטב מאד

a. Originaly a 'He', written over to make a 'Taw'

10 And he said to them, "In whatever place you come, stay there
until you depart. 11 And when they do not want to receive you,
nor listen – go out from there and remove your feet's dust as a
testimony against them." 12 So they went and preached that they
should perform repentance. 13 And they healed the
satan-possessed ones, and cleansed the sick ones by anointing
*them* with blessed oil.

14 And when Herod heard the publicizing[a] of the report of
Yeshua, he said that, "He is Yochanan Dipper, and he turned
alive from death – and because of this he does wonders." 15 And
the others said that he is Eliyahu, and others said that he is a
prophet, of one of the prophets. 16 So when Herod heard this he
said, "This is Yochanan whose head I cut off, and he returned
from death to life."

17 For this Herod had seized Yochanan, and placed him in the
prison house because of Herodias, the wife of Philip his brother
– she which he took. 18 And Yochanan said to Herod, "It is not fit
for you to take the wife of your brother." 19 Thus Herodias took
him in loathing[b] and lay in wait of him, that she would be able to
put him to death. But she was not able, 20 because Herod detained
Yochanan, and regarded him to be set-apart and righteous – so
he protected him, and did many things because of him, and
listened to him with pleasure.

21 But when the intermediate[c] days drew near for Herod, he made
his birthday feast, and he invited all the officers[d] and great rulers
of Gelilah. 22 Then the daughter of Herod came dancing before
all the guests, and it was very pleasing

a. Or "announcement" b. Or "disapprovement" c. Or "average"
d. Or "the chiefs of thousands"

(55v) להורדוס ולכל האוכלים · ואמר הורדוס
המלך אל הנערה · שאלי מה תחפוצי ואתנהו לך
23 ועשה שבועה שיתן לה כל מה שתשאל עד
חצי מלכותו : 24 וכאשר יצאתה משם אמרה
לאמה מה אשאל · והיא אמרה לה תשאלי ראש
יוחנן טבול · 25 ותכף היא באה אל המלך ושאלה לו
בהכבדה אומרת אני חפיצה שתתן לי ראש
יוחנן טבול באחר מפשוטי כלי עץ · 26 והמלך היה
נעצב בטעם השבועה שעשה · ובעד טעם
הקרואים לא רצה הכבידה 27 ושלח לחתוך
הראשים וצוהו שישא לו ראשו באחד מפשוטי
כלי עץ 28 ונתנו לנערה · והנערה נתנו לאמה ·
29 וכאשר ידעוהו תלמידיו באו ולקחו גופו · 30 ובאו
התלמידים לישוע וספרו לו כל מה שעשו
ולמדו 31 וישוע אמר בואו ונלך במדבר ונחו מעט
כי רב עם הולך וחוזר ולא היה לו פנאי לאכול ·
32 ועלו בספינה הקטנה והפילו עצמם במקום
חרב 33 ורבים עמים שראו אותם הכירוהו
ונמשכו אחריו דרך ארץ לרגל · ובאו מכל
העיירות אליו · 34 וכאשר ישוע לארץ וראה
העם ריחם עליהם כי הם היו כמו צאן בלא
רועה והתחיל ללמדם רוב דברים וטובים ·
35 וכאשר רוב היום עבר קרבו אליו תלמידיו

to Herod and to all those who were eating. So Herod the king
said unto the young girl, "Ask what you desire, and I will give it
to you." 23 And he made an oath that he would give to her
everything whatever she would ask, up to half his kingdom. 24
And when she went out from there, she said to her mother,
"What should I ask?" So she said to her, "You must ask the head
of Yochanan Dipper." 25 Then she immediately came unto the
king and asked him in nuisance,[a] saying, "I desire that you give
me the head of Yochanan Dipper in one of the flat vessels of
wood." 26 Then the king was grieved because of the oath that he
made. But because of the guests he did not want to grieve her,[b] 27
so he sent the head cutter and commanded him that he should
bring him his head in one of the flat vessels of wood, 28 and he
gave it to the young girl. Then the young girl gave it to her
mother. 29 And when his talmidim came to know this, they came
and took his body.

30 Then the talmidim came to Yeshua and recounted to him
everything that they did and learned.[c] 31 So Yeshua said, "Come,
let us go into the wilderness and rest a little." (For there were
many people coming and returning, and he did not have time to
eat.) 32 So they went up into the small boat and cast[d] themselves
into a desolate place. 33 But many people who saw them,
recognized him and followed after him [toward *that* land] by
foot. And they came unto him from all the cities.

34 And when Yeshua *came* to the land and saw the people, he had
compassion on them, because they were like sheep with no
shepherd – so he began to teach them many and good things. 35
But when most of the day had passed by, his talmidim drew near
to him,

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a. Or "causing inconvenience" b. Or "make it inconvenient for her"
c. This word can also mean "taught," but compare with Mat. 14:12-13.
d. Or "placed"

(56r) ואמרו לו· זהו מקום חרב מאד ורב שעה עברה·
36 עזוב העמים הלוך בהרים הקטנות סביב
מכאן ויקנו אוכל לאכול· 37 וענה ישוע ואמר
להם תנו אתם להם לאכול· לכו אם כן לקנות
מאתים ככרות לחם ותנו להם לאכול 38 ואמר
להם ישוע כמה לחמים יש לכם הביטוהו·
וכאשר הביטוהו אמרו יש לנו חמשה לחמים·
ושני דגים· 39 וישוע צום שיושיבו העם והחיילות על
העשב [נקרא פֶּי][a] 40 וישבו מחמשים חמשים
ומאתים מאתים· 41 וישוע לקח החמשה לחמים
ושני הדגים ועשה חינות והודאות ובצעם ונתנם
לתלמידיו שיניחום לפניהם· וכן חילק שתי הדגים
42 ואכלו כולם ושבעו 43 · וחלקו מנותר שתים עשרה
קופות ממה שהותירו ומהלחמים והדגים·
44 ואותן שאכלו [היו] חמשת אלפים איש· 45 ותכף צוה
לתלמידיו שיכנסו בספינה קטנה ושילכו עבר
למים ביתה צידה· בעוד שהוא משלח העם·
46 וכאשר תלמידיו עולים בהר לבדו התפלל·
47 וכאשר נעשה ערב הספינה קטנה היתה
בים וישוע יחיד נכנס· 48 וישוע רואה אותם
מצטערים במלחות כי הרוח היה להם מנגד·
ובא אליהם סביב חצי הלילה הולך על הים
49 חשבו הוא אי זה רוח רעה וצעקו כולם 50 והיו

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a. Gloss

and said to him, "This is a very desolate place, and much time
has passed. 36 Let the people go into the small hills around from
here,[a] and buy food to eat." 37 But Yeshua answered and said to
them, "You, you must give them to eat – go thus to buy two
hundred loaves of bread and give to them to eat!"[b] 38 Then
Yeshua said to them, "How many loaves do you have? *Go* look
at it."[c] And when they had looked at it, they said, "We have five
breads, and two fishes." 39 So Yeshua commanded them that they
should make the people and the troops sit upon the grass. ( )[d] 40
And they sat – fifties *by* fifties and hundreds *by* hundreds. 41
Then Yeshua took the five breads and the two fishes, and did a
prayer of thanksgiving and praise, and he broke them and gave
them to his talmidim, who set them before them. And so he
divided the two fishes. 42 And all of them ate and were satisfied.
43 And they [divided] twelve baskets from *what* was left over –
from that which they[e] left over, even from the breads and the
fishes. 44 And those who ate [were] five thousand men.

45 And immediately he commanded his talmidim that they should
enter into *the* small boat, and that they should go over the waters
[toward Beith-Tsaidah], while he would be sending the people
away. 46 And as the talmidim went up *into the boat*, he prayed
alone in the mountain.

47 And when it became evening, the small boat was in the sea,
and Yeshua entered[f] alone. 48 And Yeshua saw them troubling
themselves with rowing, for the wind was against them. Then he
came unto them around the middle of the night, walking upon
the sea. 49 They regarded him to be some evil spirit, so all of
them cried out 50 and were

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a. Or "around this place" b. Refer to Jn. 6:7 where one of the talmidim replied that "Two hundred coins *of* bread will not be enough…" c. Or "*go* find out" d. Ms. inserts gloss "called Phei" e. Referring to the people f. Yeshua "entered" into the sea

(56v) נבוכים · וישוע תכף זעק ואמר עמדו
בבטחה אני הוא אל תפחדו · 51 ואז עלה עמהם
בספינה והרוח עומד והם עומדים יותר תמהים
52 כי עדיין אינם מכירים פלא החמשה לחמים
ולבם היה ערפליי · 53 וכאשר עברו הלאה באו
בארץ גניסרת 54 כאשר יצא מהספינה
תכף הכירו ישוע 55 ומיהרו כל הארץ להביא
החולים במטות כאשר שמעו שהוא שם באי
זו עיר או מדינה הוא נכנס עוברים בדרכים
ומחלים פניו שלבד יגעו בשפת מלבושו כי כל
אותן שנוגעים מתרפאין ··

# פרק ז כפי מרקו

1 **ואז** באו לישוע אי זה פרושים וחכמי הדת
ישנה שבאו [מ]ירושלם 2 וכאשר ראו
יחידי התלמידים שלו אוכלים בלא נטילת
ידים ביזו אותם 3 כי היהודים אינם אוכלים
שתמיד לא יטלו את הידים כפי גזירת
הישישים 4 ורבי חקים אחרים שציום שמור ·
זהו ליטול כיסותיהם וכלי כסף משתיהם ·
5 ובעבור זה שאלו לישוע אומרים למה אין
שומרין תלמידיך גזירות ישישי האבות אבל
אוכלים בידים לא נטולות פת כל הים :

perplexed. But Yeshua immediately called and said, "Stand in
confidence, for I am he! Do not fear." 51 And then he went up
into the boat – with them, and the wind stood still. And they
stood greatly amazed, 52 for they did not yet recognize the
wonder of the five breads, for their heart was dark. 53 And when
they had passed on further, they came into the land
[Ginneisareth].[a]

54 When he went out of the boat, they immediately recognized
Yeshua, 55 and they hastened *through* all the land[b] to bring the
sick ones on beds – when they heard that he was there. 56 In
whatever city or town he entered *into*, they passed by the ways
and entreated his face that they might only touch the border of
his garment, for all those who touched were healed.

**7:**1 And then there came to Yeshua, some of the Perushim and
the wise ones of the old law – who came [from] Yerushalayim. 2
And when they saw some of his talmidim eating without ritually[c]
washing hands, they despised them. 3 (For the Yehudim do not
eat unless they always wash the hands ritually, according to the
decree of the ancient ones. 4 Also *there are* many other statutes
that they commanded them to keep. That is, to ritually wash their
lids[d] and silver drinking vessels.) 5 And because of this, they
asked Yeshua, saying, "Why are your talmidim not keeping the
decrees of the ancient fathers, but eat bread with ritually
unwashed hands all the day!?"[e]

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a. Gennesaret b. Or "all the *people of* the land hastened" c. The Hebrew word used here is נטל (natal) which literally means to 'lift up,' and does not refer to washing hands for hygienic reasons. This word 'natal' is used to describe the ritual hand washing of the Pharisees, by 'lifting up' a special container with the one hand, and pouring it over the other… d. Lit. "coverings" e. A Hebrew idiom meaning "all the time" or "continually"

(57r) 6 וישוע ענם אמר להם טוב נביא מכם רמאים
ישעיה שאמר זה העם מכבדני מדבר ולבם
רחוק ממני · 7 חנם מכבדים אותי מלמדי
המוסרים ומצות לאנשים 8 ועוזבים מצות האל
ותופשים מה שהוא נמסר מהאנשים ובא
להם גביעים וכלי כסף משתיהם וכדומה
דברים רבים · 9 וכאלו אמר להם אתם שוברים
מצות השם למען שמור מנהגותיכם · 10 כאשר
משה אמר כבד את אביך ואת אמך · ואשר
יקלל אביו ואמו מות יומת · 11 ואתם אומרים אשר
אי זה מהן שאדם ידור בעבור נדר [ ][a] האב
והאם שיועילו לו · 12 ואחר אינכם מניחים השלים
לאב ולאם · 13 אם כן שוברים אתם מצות השם בעד
מנהגכם שמצאתם · ורבות אחרות רעות אתם
עושים 14 ואז קרא לעם ואמר להם שמעוני ותבינוני
15 שום דבר מבחוץ נכנס באדם אינו יכול לטנפו ·
אבל מה שיוצא מלב האדם מלכלכו · 16 מי שיש
לו אזנים לשמוע ישמע · 17 וכאשר ישוע נכנס
בבית התלמידים שאלוהו · מה רוצה לומר
אותה התמונה · 18 והוא אמר להם אם כן אתם כמו כן
פתאים שאינכם מבינים · אין אתם מבינים
שאין שום דבר שיכנס בגוף האדם אינו
יכול לטנפו · 19 כי אינו נכנס לגוף רק בבטן ויוצא

a. Crossed out word

6 So Yeshua answered, saying to them, "Well did Yeshayah
prophesy of you deceivers, saying, 'This people honor me by
word,[a] but their heart is far from me. 7 In vain do they honor me,
teaching the instruction and commandments of men.'" 8 (So they
forsake the commandments of El, while holding onto whatever
was delivered of men, and came to them *concerning* cups and
their silver drinking vessels, and likewise many *other* things.)

9 And like these *words* he said to them, "You are breaking the
commandments of YHWH in order to keep your own institutions
– 10 for Mosheh said, 'Honor your father and your mother,' and
'Whoso curses his father or his mother must certainly die.' 11 But
you say that anything of them[b] which a man vows[c] – because he
made a vow,[d] his father and mother should profit[e] him – 12 and
afterwards you do not allow *him* to repay the father and mother.
13 Thus you are breaking the commandments of YHWH on
account of your institutions which you obtained, and many other
evils you do."

14 Then he called the people and said to them, "Listen to me and
pay attention to me! 15 Anything that enters into the man from
outside is not able to defile him, but that which comes out of the
heart of man defiles him. 16 Whosoever has ears to hear, let him
obey!"

17 And when Yeshua entered into the house, the talmidim asked
him, "What does that likeness want to say?"[f] 18 So he said to
them, "Thus, are you so very simpleminded that you do not
understand? Do you not understand that nothing which enters
into the body of the man is able to defile it? 19 For it does not
enter the body, but only into the belly, and it sends *it* out

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a. Or "speaking" b. "anything" of the father and mother.... c. "vows" in this context means to vow to give it to the Temple. d. Or "because of the vow" e. Or "benefit" f. Or "What does that likeness mean?"

(57v) בעד טבע מנקה· 20 ואמר להם הדברים
הרעים שמתנועעים מהלב מפנים הם ׃
21 רעות מחשבות וניאופים ורציחות גניבות
כילאות חמדה גיאות סכלות· 23 כל אלו הרעות
מתנועעות מהלב ואלו מטנפים האדם :
24 וקם ישוע והלך לו בעברי צור וצידון·
ונכנס בבית אחד ולא אבה שאדם ידעהו ·
אכן לא היה יכול העלים· 25 כי אשה אחת שהיה לה
בת אחת מושטנת באה אליו וכרעה ברגליו ·
26 והיא נאה ממשפחת סוריא ובקשתהו שיגרש
השטן מבתה· 27 וישוע אמר ראשונה חייב אדם
לעזור לבניו· כי אין דבר טוב קחת הלחם מהבנים
בעבור תתו לכלבים· 28 והיא ענתה אמת הוא אדון·
אכן גורי הכלבים אוכלים פתי לחם הנופלים
תחת שולחן האדונים· 29 ואמר ישוע אליה בעד
דבר זה תתרפא בתך· הנה השטן יצא ממנה·
31 ואז יצא הוא מעברי צור עובר בצידון
ובא בים גלילה לקראת [דכפולים]· 32 והביאו
לו איש אחד חרש ואלם· מבקשים אותו
בתפלה שישים ידו עליו 33 · וישוע הוליכו לצד
אחד מחוץ מקום המיושב ושם האצבעות
באזן ורוקק נגע לשונו 34 ומביט לשמים מתאנח
ואמר אפתה רוצה לומר פתחו· 35 ותכף אזניו היו פתוחות

by a natural cleaner." 20 And he said to them, "The evil things
which come forth[a] are from the heart, from inside: 21 evil
thoughts and adulteries, and murders, 22 thefts, stinginess,
covetousness, pride, foolishness. 23 All these evil things come
forth[b] from the heart, and these defile the man."

24 Then Yeshua arose and went away to the regions beyond Tsor
and Tsidon. And he entered into an house, but he did not want
that *any* man should know it. However, he was not able to stay
concealed, 25 for a certain woman who had a satan-possessed
daughter, came unto him and knelt down at his feet. 26 Now she
was [a gentile] of *a* family of Syria. And she entreated him that
he would drive out the satan from her daughter. 27 But Yeshua
said, "A man is first responsible to support his sons,[c] for it is no
good thing to take the bread from the sons, in order to give it to
the dogs." 28 So she answered, "Truth Adon, however the
puppies eat the pieces of bread that fall under the table of the
masters." 29 Then Yeshua said unto her, "Because of this word
your daughter will be healed – behold, the satan has gone out of
her."

31 And then he departed from the regions of Tsor, passing by
Tsidon, and came by the sea of Gelilah, to meet[d] [Decapolis]. 32
Then they brought to him a man, deaf and dumb, entreating him
in prayer that he would lay his hand on him. 33 So Yeshua took
him to one side, outside the dwelling place, and placed his
fingers in the ear, and spitting, he touched his tongue. 34 And
looking to the heavens he sighed and said, "Aphtach," meaning,
"Open!" 35 And immediately his ears were opened,

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a. Or "move" b. Or "move" c. In Hebrew 'sons' include daughters
d. Or "toward"

(58r) ובלבול לשונו היה נִתַּר ודבר ברוחה׃ 36 וישוע
צוהו שלא יגידהו לשום אדם׃ וכאשר הוא
מצוה עוד מגלה 37 ומתמיהים׃ אומרים כל מה
שעשה ישוע עשה היטב כי הוא עשה האלמים
דבר והחרשים שמוע:

# פרק ח̇ כפי מרקו

1 ובאותן פעמים אחרות נתאספו רוב חיל עם
ישוע ולא היה להם לאכול וקרא לתלמידיו
ואמר להם 2 אני יש לי רחמנות על העם כי הם
נמשכים אחרי זה שלשת ימים׃ ואין להם מה
לאכול׃ 3 ואם אני אשלחם בביתם׃ יתעלפו בדרך׃
כי אחרים מהם באו מרחוק׃ 4 והתלמידים ענו
מאי זה מאכל יוכלו לשבוע זה העם במדבר
5 וישוע שאלם כמה ככרות פת לחם יש לכם׃
והם ענו ז̇׃ 6 והוא צוה לעם שישבו בארץ׃
ולקח הז̇ לחמים עושה חנות ושברם ונתנם
לתלמידיו ואמר להם הניחום לפני העם׃ 7 והיה
להם מעט דג [ברך] להם וצוה הניחום לפניהם׃
8 והם וכל העם אכלו והיו שבעים׃ אחר סלקו
ממותר ז̇ קופות מליאות׃ 9 והיו האוכלים סביב
ארבעת אלף̇ איש והניחם הלוך׃ 10 ותכף̇ ישוע
[ ][a] עלה בספינה עם תלמידיו ובא נגד

a. Crossed out word

and the confusion[a] of his tongue was loosened, and he spoke with
ease. 36 Then Yeshua commanded him that he should not tell it to
any man. But when he had commanded, he still made *it* known.[b]
37 And they were amazed, saying, "Whatever Yeshua does, he
does well – for he makes the dumb ones speak and the deaf ones
hear."

**8:**1 And in those other times a great troop of people were
gathered with Yeshua, and they did not have *anything* to eat. So
he called his talmidim and said to them, 2 "I have compassions
on the people, for they have been following after me these three
days; but they do not have anything to eat, 3 and if I send them to
their homes they will faint in the way." (For some of them came
from far.)

4 So the talmidim answered, "From what food will these people
be able to be satisfied in the wilderness?" 5 But Yeshua asked
them, "How many loaves of bread do you have?" And they
answered, "Seven." 6 Then he commanded the people that they
should sit on the ground. And he took the seven breads, did a
prayer of thanksgiving, and broke them and gave them to the
talmidim and said to them, "Set them before the people." 7 They
also had a few fishes – [he] blessed them and commanded that
they should set them before them.

8 Then they – and all the people – ate and were satisfied.
Afterwards they took up of what remained, seven full baskets. 9
And those who ate were around four thousand men, and he let
them go. 10 And immediately he went up into the boat with his
talmidim, and came toward

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a. Or "disorder"    b. Or "he made *it* known *even* more"

(58v) כפר נחום ודלמנותא׳ 11 ויצאו הפרושים
ונתוכחו עמהם ונסוהו ושאלו אות מן השמים׳
12 וישוע אמר להם אמת לכם אני אומר שאתם
לא תראו סימן ההראות׳ 13 ועזבם ועלה בספינה
עובר אותו הים 14 ותלמידיו שכחו לקחת לחם ולא
היה להם לבד לחם אחד 15 והוא מזהירם אומר
ראו השמרו משאור הפרושים והורדוס :
16 והם כחושבים אמר אחד אל אחד׳ הוא אמר
בעבור שאין לחם׳ 17 וישוע כאשר ראה
מחשבותם אמר להם עדיין אינכם מכירים ולא
מבינים׳ עדיין הוא עור לבבכם׳ 18 עינים לכם
ואינכם רואים׳ אזנים לכם ואינכם שומעין׳
אין לכם זכרון׳ 19 כאשר חלקתי ה̇ לחמים לה̇
אלף איש׳ וכמה קופות נשארו ממותר׳ והם
אמרו יב̇׳ 20 ומהז̇ לחמים ומד̇ אלף איש וכמה
סלים נשארו׳ והם אמרו ז̇׳ 21 והוא אמר להם
אם כן אינכם מבינים׳ 22 ובאו בית צידה
והוליכו לו איש אחד עור ובקשוהו שיגיעהו
23 וישוע לקחו בעד היד ומשכו לצד אחד מן
הדרך ורקק לו בפניו׳ והניח ידיו עליו ושאלו
אם רואה 24 והוא מביטו אמר אני רואה הלוך
העמים זקופים כמו אילנות 25 ועדיין הניח ידיו
בעיניו והתחיל לראות בבהירות׳ 26 וישוע

Kephar Nachum and Dalmanutha.

11 Then the Perushim went out and argued with them, and
tempted him and asked him a sign from the heavens. 12 But
Yeshua said to them, “Truth I say to you that you will not see the
sign which will appear.” 13 So he left them and wet up into the
boat, and passed over that sea. 14 But the talmidim forgot to take
bread, and had nothing except one bread. 15 Then he warned
them, saying, “See, beware of the leaven of the Perushim and
Herod!” 16 And as they were considering it, they said to each
other, “He is saying *this* because we do not have bread.” 17 But
Yeshua, when he perceived their thoughts, said to them, “Do you
still not recognize, and not understand? Is your heart still blind?
18 Do you have eyes, but you do not see, *and* have ears, but you
do not hear? Do you not have a memory? 19 When I divided five
breads to the five thousand men – and how many baskets
remained of what was left over?” And they said, “Twelve.” 20
“And of the seven breads and four thousand men – and how
many baskets remained?” And they said, “Seven.” 21 So he said
to them, “If so, do you not understand?”

22 Then they came to Beith-Tsaidah, and they brought to him a
blind man, and entreated him that he should touch him. 23 So
Yeshua took him by the hand, and led him to one side, away
from the road, and spat him in his face. Then he laid his hands on
him and asked him if he saw *anything*. 24 So he looked at him[a]
and said, “I see the people walking upright like trees!” 25 Then he
yet *again* laid his hands on his eyes, and he began to see with
brightness. 26 And Yeshua

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[a] Or “it”

(59r) שלחו בביתו · אומר לו אל תאמר לשום אדם
משכיניך · 27 ועדיין שאל ישוע לתלמידים מה
אומרים העמים ממני מי אני 28 והם ענו אומרים
שאתה הוא יוחנן טבול · ואחרים אומרים אליהו ·
ואחדים אומרים נביא · 29 והוא אמר להם ואתם
מה אתם אומרים ממני · מי אני · וענה כיפא
ואמר אתה משיח · 30 בעבור זה הוא צוה שלא
יפרסמהו · 31 אומר ומראה ומלמד שאליו הוכרח
לסבול צער ולהיות נגוש למות בעד שרי הכהנים
וחכמי הדת והוא יקום חי אחר שלשה ימים · 32 ואמר
להם בגלוי · וכיפא התחיל לגערו · 33 וישוע נהפך
לפני התלמידים גוער כיפא · אמר הפרד מעלי
שכנגדי · כי אין לך שכל אלהיי אבל בשריי · 34 וקרא
לעם ולתלמידיו ואמר להם · אותו שרוצה לימשך
אחרי יכפור עצמו · ויקח שתי וערב עמו וימשך
אחרי · 35 ומי שיחפוץ עשות נשמתו נושעת יאבדה ·
ואותו שיאבדה בעדי ובעד הבשורה יושיענה ·
36 ומה יועיל לאדם גם כי יהיה לו כל העולם ויאבד
נפשו · 38 ואותו [שיכירני] ויפרסם אותי · [ודברי] בזאת
האומה מנאפת חטאה בן הבתולה יכירהו לפני
השם האב כאשר יבא באורו עם המלאכים ·
9: 1 ואמר להם ומקצת מכם שהם עמי לא ימותו עד
שיראו [האור] ממלכות האל:

sent him to his house, saying to him, "Do not tell *it* to any man of your neighbours."

27 And still, Yeshua asked the talmidim, "What are the people
saying about me? Who am I?" 28 So they answered, "They say
that you are Yochanan Dipper, and others say, Eliyahu, and
others say, a prophet." 29 Then he said to them, "And you, what
do you say about me? Who am I?" Then Keipha answered, "You
are Mashiach." 30 Therefore he commanded that they should not
publicize it, 31 saying and showing and teaching that it was
obligated[a] for him to bear pain,[b] and to be driven[c] to death by the
chiefs of the priests and the wise ones of the law, but *that* he
would stand up alive after three days. 32 And he spoke *this* to
them in openness. Then Keipha began to rebuke him, 33 but
Yeshua turned about before the talmidim and rebuked Keipha,
saying, "Depart from me, *you* who are against me, for you do not
have the understanding of Elohim, but of the flesh."[d]

34 And he called the people and his talmidim, and said to them,
"He who wants to follow after me must deny himself, and take[e]
warp and woof with him, and follow after me. 35 And whosoever
wants to save his life,[f] he will lose it. But he who loses it because
of me, and because of the good news, he will save it. 36 And what
will it profit a man, even if he will have all the world for
himself,[g] but he loses his nephesh? 38 And he who will treat [me]
as stranger and defame me and [my] word in this sinful,
fornicating nation – the Son of the virgin will treat him as
stranger before YHWH the Father, when he comes in his light
with the messengers."

**9:**1 Then he said to them, "Also, some of you who are with me
will not die, until[h] they see the [glory] of the kingdom of El."

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a. Or "necessary" b. Or "trouble" or "shame" c. Or "oppressed" d. Lit. "you do not have Elohi (Godly) understanding, but fleshly" e. Or "bring" f. Heb. "Neshamah," synonym of 'Nephesh' g. Or "if he owns all the world" h. Heb. way of saying "before"

# פרק ט כפי מרקו (59v)

2 מועברים ששה ימים לקח כיפא ויעקב ונהגם ·
בהר אחד מאד גבוה · והיו הם כולם לבדם · והיה
בשנוי צורת הפנים 3 והמלבושים היו [ ][a] מזהירים
ולבנים כמו שלג · היו כן שאין שום אדם יכול לעשות
בהם על פני האדמה 4 ונראו משה ואליהו ומדברים
עם ישוע 5 וענה כיפא לישוע אמר לו טוב הוא
שאנחנו נעשה פה שלשה אהלים לך אחד
ולמשה אחד ולאליהו אחד 6 ולא יודע מה הוא
אומר כי הם היו מאד מפחדים 7 ונעשית עב אחד
עושה צל עלהם וקול אחד באה מהעב
[שאמרת] זהו בני יקר ושמעוהו · 8 ותכף הביטו
סביבותיהם ולא ראו דבר לבד ישוע 9 וכאשר
ירדו מן ההר ישוע צוה שלא יאמרוהו לשום
אדם זאת המראה עד שהוא יחזור חי ממות
10 והם העלימוהו ביניהם 11 ושאלו לו מה רוצה
לומר זה שהפרושים אומרים והסופרים אחרידהם
שחוייב הוא שאליהו יבא ראשונה · 12 והוא ענה
ואמר כאשר אליהו יבא בתחלה יציל כל העולם
כמו שכתוב שבן האלוה יסבול נגישה למות
מגונה 13 אכן אני אומר לכם שאליהו בא להם
ועשו רצונם כמו שהכתיבה אומרת ממנו :

a. Crossed out letters

2 After[a] six days, he took Keipha and Ya'aqov and led them into
one very high mountain. And they were all alone. And it
happened – when the appearance of his face was changed, 3 and
his garments were shining and white like snow – they were so
*white* that no man on the earth would be able to make them. 4
And there appeared Mosheh and Eliyahu, and they spoke with
Yeshua.

5 Then Keipha answered[b] Yeshua, saying to him, "It is good that
we make three tents here, one for you and one for Mosheh and
one for Eliyahu." 6 (But he did not know what he was saying,[c] for
they were very afraid.) 7 And there came a cloud, making shade
over them, and a voice came from the cloud, which [said], "This
is my precious Son." And they heard it. 8 Then immediately they
looked around themselves, but saw nothing except Yeshua.

9 And when they came down from the mountain, Yeshua
commanded that they should not tell it to any man – this vision –
until he returned alive from death. 10 So they kept it concealed
among themselves. 11 And they asked him, "What does it want to
say,[d] that the Perushim say – and the scribes after them – that it
is necessary that Eliyahu should come first?" 12 So he answered
and said, "When Eliyahu comes first, he will restore all the
world. *But* like it is written, that the Son of Eloah will bear
oppression to a disgraceful[e] death – 13 surely I say to you that
Eliyahu did come to them, but they did *unto him* their pleasure,
like the scripture says of him."

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a. Lit. "taken beyond" b. Note that the Hebrew word for "answered" is often used for responding to a certain situation, not necessarily replying to someone talking specifically to the person. c. Or "what he should say"
d. Or "what does it mean" e. Or "indecent"

(60r) 14 וכאשר היה בא אל התלמידים הוא מוצא עם רב
בינהם ורבים חכמים ומאותתים מתוכחים עמהם
15 וכאשר העם ראה בא ישוע תמהו ויצאו לו
לדרך ושבעוהו· 16 והוא שאלם ממה אתם חולקים
ביניכם 17 וענה איש אחד מהעם ואמר רבי אני
נהגתי בני לך שבלבו שטן· 18 ובכל מקום שלוקחו
מפילו ומכריחו להוציא רוק מפיו ונוקש השנים·
ובקשתי תלמידיך שירפאוהו ולא יכלו עשות·
19 וישוע אמר אי משפחה ממאנת כמה זמן
אהיה עמכם לא אשא אתכם נהגו האיש 20 ושאוהו
לפניו· וכאשר ראהו תכף צערו והפילו לפניו
ומתבולל ורוקק· 21 וישוע שאל אל האב כמה זמן
עבר שיש לו זה· והוא אמר מנערותו עד עתה·
22 ותמיד זורקו באש ובמים בעבור המיתו· ואם
יכול אתה עשות עזרני בחסדך· 23 וישוע אמר לו
אם אתה תוכל להאמני מכל דברים תשיג··
24 ותכף זעק אבי הבן בוכה אני מאמין· אכן ייטב
לך שתעזור להאמנתי· 25 וכאשר ראה שהעם
מתאסף הוא צוה לשטן [ ][a] שיצא· אומר
שטן חזק ואלם אני מצוה אותך שתצא ממנו·
ואחר לא תחזור בו· 26 והוא יצא זועק ומצערו
והנער נשאר כמת עד שרבים אומרים שמת
הוא· 27 וישוע לקחו ביד והוא חזר חי· 28 וכאשר היו

a. Crossed out word

14 And as he was coming unto the talmidim, he found many
people among them, and many wise ones and scribes arguing
with them. 15 But when the people saw Yeshua coming, they
were amazed, and went out to him to the way and [greeted] him.
16 And he asked them, "About what are you disputing[a] among
yourselves?" 17 Then a certain man of them answered and said,
"Rabbi, I led my son to you who has a satan inside him. 18 And in
every place that he takes him, he causes him to fall and forces
him to bring out spittle from his mouth, and he strikes the teeth.
And I entreated your talmidim that they should heal him, but
they were not able to do *it*."

19 Then Yeshua said, "What refusing family! How much time
will I be with you? I cannot bear you. Lead the man *to me*." 20 So
they brought him before him. And when he saw him,
immediately he[b] inflicted him with pain, and threw him down
before him, and he was confused,[c] and drooling[d]. 21 Then Yeshua
asked the father, "How much time has passed by, that he had this
*satan*?" Then he said, "From his youth until now, 22 and
continually he casts him into the fire and into the water in order
to kill him. And if you are able to do *it*, help me by your faithful
love."

23 And Yeshua said to him, "If you are able to believe me, you
will obtain of **all things**."[e] 24 So immediately the father of the son
cried out weeping, "I believe! Indeed, may it be pleasing to you
that you[f] help my faith!" 25 And when he saw that the people
gathered together, he commanded the satan that he should go
out, saying, "Strong[g] and dumb satan, I am commanding you that
you go out from him, and afterwards you shall not return into
him." 26 Then he went out, crying out and inflicting him with
pain, and the young man was left like a dead one, until many
were saying that, "He is dead." 27 But Yeshua took him by the
hand and he returned alive. 28 And when they

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a. Or "disagreeing" b. The 'satan' c. Or "disturbed" d. Lit. "spitting" e. Or "you can/will obtain anything" f. Or "may it please you to help my faith" g. Or "severe"

(60v) נכנסין בבית תלמידיו שאלוהו בסוד למה לא
היינו יכולין אנו רפאו · 29 והוא אמר זו מדת השטן
אינה יכולה לירפא רק בתפלה ובצום 30 [ונסעו]
משם · ועברו בגלילה והוא לא רצה שאדם
ידעהו 31 ומלמד לתלמידיו ואומר להם בן האלוה
יהיה נבגד ונמסר ביד הרעים והם ימיתוהו ·
ויחזור חי ביום השלישי 32 והם לא הבינו הדבר
והתחילו לשאלו · 33 ובאו בכפר נחום · וכאשר
היו בבית ישוע שאלם מה הייתם חולקים אתם
בדרך · 34 והם שותקים כי הם היו חולקים אי
זה מהם יהיה גדול · 35 וישוע קרא השנים
עשר תלמידים · ואמר להם אותו [שירצה] היות
גדול [ ][a] בינותינו יהיה משרת כולם 36 ולקח
נער אחד ושמו באמצעם וחבקו ואמר 37 אותו ·
שיקבל [אחד] מנערים אלו בשמי [יקבל] אותי ·
ואותו שמקבל אותי אינו מקבל אותי אבל
מקבל מי ששלחני · 38 וענה יוחנן ואמר
אנחנו רואים אדם אחד שהיה מרפא המשוטנים
בשמך ואינו מחבורתינו ובעבור זה אנחנו
מונעים לו 39 וישוע אמר להם אל תמנעו לו כי
כל אדם שיעשה נפלאות בשמי אינו אומר רע ·
40 ואותו שאינו כנגדינו הוא עמנו · 41 כל אדם
שיתן לכם כוס אחד בשמי בעבור זה שאתם

a. Crossed out letters

had entered into the house, his talmidim asked him in
confidence, "Why where **we** not able to heal him?" 29 So he said,
"This measure[a] of satan is not able to be healed except by prayer
and fasting."

30 Then [they] departed from there, and passed by Gelilah, but he
did not want that *any* man should know it. 31 And he was teaching
his talmidim and said to them, "The Son of Eloah will be
betrayed and delivered into the hand of the wicked ones, and
they will put him to death, but he will return alive on the third
day." 32 But they did not understand this word, and they began to
ask him.

33 Then they came into Kephar Nachum, and when they were in
the house, Yeshua asked them, "What did **you** dispute on the
way?" 34 But they were quiet, for they were disputing *about*
which of them would be greatest. 35 So Yeshua called the twelve
talmidim and said to them, "Those who [want] to be great among
us will be a servant of all."[b] 36 Then he took a certain child and
placed him in their midst, and embraced him, and said, 37 "He
who will receive [one] of these children in my name [receives]
me. And he who receives me does not receive me, but receives
him who sent me."

38 Then Yochanan answered him and said, "We saw a man who
was healing the satan-possessed ones in your name; but he is not
of our company and because of this we refused[c] him." 39 But
Yeshua said to them, "Do not refuse him, for every man who
does wonders in my name is not speaking evil. 40 And he who is
not against us is with us. 41 Every man who will give to you one
cup in my name because of this – that you are

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[a] Meaning 'type' [b] Lit. "of all of them" [c] Or perhaps "restrained"

(61r) משיחים· באמת לכם אני אומר שלא יאבד
הגמול· 42 ואותו שמכשיל אחד מהקטנים
המאמינים בי יותר יהיה שוה לו שישליכוהו בים
עם ריחים א̇ בצוארו· 43 אם ידך משכיל
כרות אותה· כי יותר שוה לך הכנס בגן עדן
ביד אחת מאשה של גיהנם בשתים 44 אל מקום
שאין מתים הארסים והאש אינו נח· 45 ואם
רגלך משכיל כרות אותה כי יותר שוה
לך הכנס בגן עדן באחת· מהכנס בשתים בגהינם
46 אל מקום שאין מתים הארסים והאש אינו נח ולא
תפסק: 47 ואם עינך מכשיל עקור אותה
כי יותר שוה לך [ ][a] הכנס בגן עדן בעין אחד
משתים בגהינם 48 מקום שהארסים אינם מתים
והאש לא נכבית· 49 כל אדם באש יתעלם וכל
אדם מרוצה מתעלם: 50 טוב הוא המלח
אבל אם המלח תפסק עם מה נבשל יהיה
עמכם מלח ויהיה עמכם שלום :

# פרק עשירי כפי מרקו:

1 וישוע נסע משם ובא עד ארץ יהודה
אחר נהר ירדן ונאסף שם עם רב· והוא
דורש להם כמנהגו 2 והפרושים שואלים לו
מנסים אותו· היכול איש לעזוב אשתו·

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a. Crossed out letters

anointed ones – in truth I say to you that he will not lose the
reward.

42 But he who offends[a] one of these little ones who believe in me,
it would be more appropriate for him that they cast him into the
sea with a pair of millstones on his neck. 43 And if your hand
offends, cut it off! For it is more appropriate for you to enter into
the garden of Eden with one hand, than *into* the fire of
Gei-Hinnom with two, 44 into a place where the [viruses] do not
die, and the fire does not rest. 45 And if your foot offends, cut it
off! For it is more appropriate for you to enter into the garden of
Eden with one, than entering with two into Gei-Hinnom, 46 into
the place where the [viruses] do not die, and the fire does not rest
and is not cut off.[b] 47 And if your eye offends, uproot it! For it is
more appropriate for you to enter into the garden of Eden with
one eye, than into Gei-Hinnom *with* two, 48 a place where the
[viruses] do not die, and the fire is not quenched.

49 [*to be finalised*] 50 The salt is good, but if the salt is cut off[c] –
with what will it[d] be boiled? There must be salt with you, and
there must be shalom with you."

**10:**1 And Yeshua departed from there, and came unto the land of
Yehudah [behind][e] the Yarden river, and many people gathered
there. And he was preaching to them as his custom *was*. 2 Then
the Perushim asked him – tempting him, "Is a man able to
divorce his wife?"

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a. The Heb. concept of 'offend' is to cause someone to stumble. See "stumbling-blocks" in Mat. 18:7. b. Meaning 'does not come to an end' c. Meaning 'comes to an end' d. Does not refer to "the salt" as the salt is cut off. Rather, it refers to food that needs to be cooked with salt. May even refer to certain offerings, see e.g. Lev. 2:13, Eze. 43:24. e. Probably meaning 'west of the Jordan river'

(61v) 3 וישוע ענה ואמר להם · מה צוה לכם משה ·
4 והם אמרו משה התיר שאדם יכתוב לה
ספר כריתות ושיניתנה · 5 ולהם ישוע ענה
6 אבל השם יצר בהתחלת העולם איש ואשה ·
7 ואדם יעזוב אביו ואמו ויקח אשה 8 ויהיו
שניהם לבשר אחד · 9 ומה שאל מחבר שום
אדם לא יפריד : 10 ועוד שאלוהו בבית 11 ואמר
להם · מי ומי [ ][a] מניח אשתו ולוקח אחרת ·
עושה ניאוף · 12 ואם האשה עוזבת בעלה מנאפת :
13 והעמים שלחו לו דורון מנערים בעבור זה
שיגיעם · והתלמידים מונעים לאותן ששולחין ·
14 וכאשר ישוע ראהו היה מלא חימה ואמר
להם הניחו לבא הנערים אלי ואל תמנעו
אותם כי מאלו הוא מלכות שמימיי : 15 אמת לכם
אני אומר · שום אדם לא יכנס במלכות שממיי
אם לא יהיה שפל ותמים ויהיה כמו נער :
16 וישוע היה מחבקם ומניח הידים עליהם
ומברכם · 17 וכאשר היה יוצא לדרך בא אדם
אחד וכרע לפניו מבקש ואומר מלמד טוב
מה נעשה בעבור שנוכל להשיג מלכות
שמימיי · 18 וישוע אמר לו למה אתה אומר
לי טוב ושום אדם אין טוב לבד האל · 19 אתה

a. crossed out letters

3 So Yeshua answered and said to them, "What did Mosheh
command you?" 4 And they said, "Mosheh permitted that a man
may write her a letter of divorce, and that he may send her
away."[a] 5 But Yeshua answered them saying, "He admitted *this*
to you on account of the corruption of your heart. 6 However,
YHWH created at the beginning of the world, a man and a
woman – 7 and 'A man will leave his father and his mother and
take a wife, 8 and the two of them will become one flesh.' 9 Now,
that which El joins together, let no man separate."

10 And they again asked him *about this* in the house, 11 and he
answered them, "Whosoever, and whosoever[b] sends away[c] his
wife and takes another, commits adultery. 12 And if the wife
divorces her husband, she commits adultery."

13 And the people sent, to present children to him – on account of
this – that he may touch them; but the talmidim restrained those
who sent *them.* 14 So when Yeshua saw it, he was filled with
wrath and said to them, "Leave the children to come unto me!
And do not restrain them, for of these is *the* heavenly kingdom. 15
Truth I say to you, no man will enter into the heavenly kingdom
if he does not become humble and complete, and be[d] like a
child." 16 And Yeshua was embracing them and laying the hands
on them, and blessing them.

17 And when he went out to the path, a certain man came and
bowed down before him, entreating and saying, "Good teacher,
what should we do in order that we may attain to[e] *the* heavenly
kingdom?" 18 So Yeshua said to him, "Why are you saying to me
'good,' while no man is good except El? 19 You

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a. Lit. "let her go *away*" b. Repetition in Heb. always indicates emphasis.
c. Or "divorces" d. Or "becomes" e. Or "obtain"

(62r) יודע מצות השם · לא תעשה ניאוף · לא תרצח ·
לא תעשה גניבה · לא תעשה עדות שקר · לא
תונה שום אדם · כבד את אביך ואת אמך ·
20 והוא ענה ואמר אליו רבי כל זה קיימתי מנעורי
עד עתה · 21 וישוע הביטו וייטב לו ויאמר אליו
דבר אחד חסר לך · מכור אשר לך ותנהו
לעניים ויהיה לך אוצר גדול בשמים ובא אחרי ·
22 וכאשר שמע זה היה עצב והלך : והיה איש
שהיו לו נחלות רבות · 23 ונהפך ישוע אל תלמידיו
ואמר איך דבר נמנע שאיש שיהיו לו מעות
הרבה [יכנס] במלכות שמים · 24 והתלמידים נבהלו
מדבריו · וישוע פעם אחרת תכף אמר להם
בנים מאד הוא כבד שאיש שיבטח מאד
בעושרו יוכל ליכנס [][a] במלכות האל · 25 יותר[b] נקל
הוא עבור גמל אחד בנקב המחט שאיש עשיר
במלכות שמים · 26 והם היו תמהים · אומרים
ביביהם · אומרים אם כן מי יוכל להיות נושע
27 וישוע מזהיר אומר להם · לכם הוא דבר נמנע
אבל לא לשם כי לאל כל הדברים איפשריים ·
28 וכיפא התחיל לאמר לו הנה אנחנו עזבנו כל
הדברים והולכים אחריך · 29 וישוע ענה ואמר
אמת אומר לכם שאיש שיעזוב ביתו ואחיו
ואחיותיו או אב ואם או בנים או נחלות בעד

a. Crossed out letter b. Margin adds "דבר"

know the commandments of YHWH: ‘Do not commit adultery,’
‘do not murder,’ ‘do not commit theft,’ ‘do not do a false
witness,’ ‘do not oppress any man,’[a] ‘honor your father and your
mother.’” 20 Then he answered and said to him, “All of this I
established from my youth until now.” 21 And Yeshua looked at
him, and he was pleasing to him, so he said to him, “You lack
one thing: sell what you have and give it to the poor ones – then
you will have a great treasure in the heavens – and come after
me.” 22 But when he heard this, he was grieved and went *away*,
for he was a man who had many[b] possessions.

23 So Yeshua turned unto his talmidim and said, “What a
restrained thing is *this* – that a man who has much money will
[enter] into the kingdom of heavens.” 24 And the talmidim were
terrified by his words. Then Yeshua again, immediately said to
them, “Sons, *it* is very difficult for a man who trusts greatly in
his riches, to be able to enter into the kingdom of El. 25 *It* is easier
*for* a camel to go through the hole of a needle, than *for* a rich
man to *go*[c] into the kingdom of heavens.” 26 And they were
astonished, speaking among themselves, saying, “If so, who is
able to be saved?” 27 But Yeshua admonished, saying to them,
“For you it is a restrained matter, but not to YHWH, for to El all
things are possible.”

28 Then Keipha began to say to him, “Behold, **we** left all the
things[d] and are walking after you.” 29 So Yeshua answered and
said, “Truth I say to you that a man who leaves his house and his
brothers and his sisters, or father or mother, or children or
inheritance[e] by

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a. See e.g. Lev. 25:17 b. Or “great” c. Verb understood from the first half of the sentence. d. Or “everything” e. Or “possessions”

(62v) אהבתי או בעד הבשורה 30 הוא יקבל גמול
מאה פעמים· ועוד בזה העת בתים ואחים
או אחיות או בנים[a] עם צרות ובעולם הבא
חיים נצחיים· 31 ורבים ראשונים יהיו אחרונים·
והאחרונים יהיו ראשונים: 32 ויהיו אז בדרך
עולים בירושלם· וישוע הולך ראשון והם
נמשכים אחריו תמהים ויראים: ואז פעם
אחרת הוא אמר להם· והתחיל לאמר כל אשר
יקרה לו· 33 אומר הנה אנחנו עולים בירושלם·
ובן האל יהיה נמסר ביד גדולי הכהנים והסופרים
והזקנים ויקנסוהו למיתה· וימסרוהו לנפילים
34 וילעיגו עליו וירוקקוהו ויכוהו וימיתוהו ויקום
חי ביום השלישי: 35 ויקרבו אליו יעקב ויוחנן בני
זבדי אומרים רבי אנחנו רוצים שאי זה דבר
שאנחנו נשאל תעשה לנו· 36 וישוע אמר להם
מה תרצו· אעשה לכם· 37 והם אמרו תן לנו
שאחד ממנו ישב בצד ימינך והאחר בשמאלך·
באורך· 38 וישוע אמר להם· אינכם יודעים
מה אתם שואלים· תוכלו אתם סבול המיתה
שאני אסבול· והטבילה שאני אהיה טבול·
39 ואתם תהיו טבולים· 40 אבל שבת בימיני ובשמאלי
אין לי ליתן לכם· אבל לאותם שהוא מוכן·
41 וכאשר העשרה תלמידים שמעוהו היו מלאים

a. Margin adds "ושדות"

respect[a] of me, or because of the good news – 30 he will receive a
hundredfold reward. And moreover, in this time, houses and
brothers and sisters and sons,[b] with distress, and in the world to
come, everlasting life. 31 But many first ones will be last, and the
last ones will be first."

32 And when they were in the way, going up to Yerushalayim,
Yeshua went before, while they were following after him,
astonished and afraid. Then again, another time he spoke with
them, and began to tell *them* everything that would happen to
him, 33 saying, "Behold, we are going up to Yerushalayim, and
the Son of El will be delivered into the hand of the great priests
and the scribes and the elders, and they will sentence[c] him to
death. And they will deliver him to the Nephilim,[d] 34 and they
will mock about him, and spit on him, and beat him and kill him,
but he will stand up alive on the third day."

35 Then there approached him – Ya'aqov and Yochanan, the sons
of Zavdai, saying, "Rabbi, we want you to do something for us
which we will ask." 36 And Yeshua said to them, "What do you
want *that* I should do for you?" 37 So they said, "Give to us – that
one of us may sit on your right side, and the other on your left, in
your light."[e] 38 But Yeshua said to them, "You do not know what
you are asking. Are **you** able to bear the death which I will bear,
and the dip *with* which I will be dipped? 39 You also will be
dipped *with it*, 40 but to sit on my right and on my left, is not for
me to give to you; but *is* for those whom he[f] prepared."

41 And when the ten talmidim heard it, they were full of

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a. Or "on account of me" b. Margin adds "and fields" in similar script as original. c. Lit. "fine" d. Or "gentiles" e. Or "glory" f. "he" means 'the Father'

(63r) חימה נגד יעקוב ויוחנן · 42 וישוע קראם ואמר
להם אתם יודעים שהשרים והשלטונים
גדולים מושלים על הקטנים ושרים שלהם יש
כח גדול על הקטנים · 43 לא יהיה כן ביניכם · אותו
שירצה היות גדול יהיה עבדכם · 44 ואותו
שיחפוש היות ראשון יהיה משרתכם · 45 ובן
האלוה יבא לכם · בעבור היות נעבד ובעבור
נתון נפשו בעד פדיון רבים · 46 ובאו [ביריחו]
ונכנסו [ביריחו] עם תלמידיו ועם רב ובן
טימי ברטימי שהיה יבש יושב קרוב לו
47 והתחיל לצעוק · ואמר בן דויד יהיה לך חמלה
ממני 49 וישוע עמד וקראו · והם קראוהו
ואמרו לו הנה ישוע שואל אותך 50 והוא זרק
מלבושיו · ומיד בא אליו · 52 וישוע אמר אליו לך כי
אמונתך הושיעך · ומיד ראה ונמשך אחריו בדרך:

# פרק יא כפי מרקו

1 וכאשר נגש בירושלם בהר הזתים · שלח שני
תלמידים 2 ואמר להם לכו לאותו מגדול שהוא
לפניכם · ומיד שתכנסו באמצע תמצאו עיר
אחד קשור שאין עליו שום רכב התירוהו
והביאוהו אלי · 3 ואם שום אדם אומר לכם למה
אתם עושים אמרו שהאדון צריך לו ומיד

wrath against Ya'aqov and Yochanan. 42 But Yeshua called them
and said to them, "You know that the princes and the great
leaders rule over the small ones, and their officials have great
power over the small ones. 43 It shall not be so among you; he
who wants to be great will be your servant, 44 and he who seeks
to be first will be your attendant. 45 Also, the Son of Eloah – does
he come to you to be served? *No,* but to give his life as a ransom
for many."

46 And they came to [Yericho][a] and entered into [Yericho] with
his talmidim and many people. And the son of Timai –
Bar-Timai – who was [dried out],[b] was sitting close to him, 47 and
he began to cry out, and he said, "Son of Dawid, have
compassion on me!" 49 Then Yeshua stood and called him. And
they called him and said to him, "Behold, Yeshua asks for you."
50 Then he threw his garments *aside*, and immediately came to
him. 52 And Yeshua said to him, "Go, for your faith[c] saved you."
And immediately he saw, and followed after him in the way.

**11:**1 And as he drew near to Yerushalayim, at the mount of
olives, he sent two talmidim 2 and said to them, "Go to that town
which is before you, and immediately when you go into *its*
midst,[d] you will find a foal[e] bound, upon which no *man* has
ridden. Loosen it and bring it to me. 3 And if any man says to
you, 'Why are you doing *this*?' – say that, 'Ha-Adon needs it,'
and immediately

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[a.] Based on Matt. 20:29 [b.] Possibly a figure of speech for a dysfunctional body part, see e.g. Chapter 3:1 and Mat. 12:9. [c.] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful). [d.] Or "inside" [e.] Or "young ass"

(63v) יניחוהו · והלכו ומצאו העיר קשור לפני הדלת
והתירודהו · 5 ואותן שהיו שם אמרו להם למה
אתם מתירים העיר · מה אתם עושים · 6 והם
אמרו מה שישוע צום 7 והניחוהו להוליך העיר
לישוע · והתלמידים הניחו מלבושיהם עליו
והוא רכב · 8 ואנשים רבים פשטו בגדיהם
בדרך ועמים אחרים כורתים ענפים מן
האילנות ומגמגמין הדרך · 9 ואותן שהולכין לפניו
ואותן שנמשכים אחריו קוראים ואומרים הושיענו
מושיע ברוך · ברוך הוא אותו שבא בשם השם ·
10 וברוך יהיה המלך מושיע משמים : 11 ונכנסו
בירושלם במקדש והביט כל מה שהיה בפנים ·
ובערב הוא יוצא בבית עניה עם יב̈ התלמידים ·
12 וביום האחד יצא מבית עניה והיה לו רעב
גדול · 13 וכאשר מרחוק ראה תאנה רואה עלין ·
הלך לראות אם ימצא תאנים · וכאשר בא
אליה לא מצא כי אם עלים · כי לא היה זמן
תאנים · 14 וישוע עונה אומר אליה מכאן והלאה
אני רוצה ששום אחד לא יאכל פרי ממך ·
וזה שמעו תלמידיו 15 ובאו לירושלם: וכאשר
נכנס במקדש התחיל לגרש המוכרים והקונים
במקדש וקניות[a] החלפנים ושולחנות אותם
שמוכרים היונים גירש והפך מלמעלה למטה ·

a. Margin reads "ותנויות"

they will let it go."[a]

4 So they went and found the foal bound before the door, and
they loosened it. 5 And those who were there said to them, "Why
are you loosening the foal? What are you doing!?" 6 Then they
said what Yeshua commanded them. Then they allowed it – 7 to
lead the foal to Yeshua.

And the talmidim laid their garments upon it, and he rode. 8 Then
many people stripped off their garments in the way, and other
people were cutting off branches from the trees and softened the
road. 9 And those who were walking before him, and those who
were following after him cried out, and said, "Hoshi'einu[b]
blessed saviour! Blessed is he who comes in the name of
YHWH, 10 and blessed be the king *who is* a saviour from the
heavens!"

11 When they entered into Yerushalayim into the Sanctuary, he
looked at everything which was inside. And in the evening he
departed – into Beith-Anya with the twelve talmidim. 12 And on
the next day he went out of Beith-Anya, and he was very hungry.
13 And when he saw a fig tree from afar, he saw leaves. He went
to see if he could find figs. But when he came unto it he did not
find *anything* except leaves, for it was not *the* time for figs. 14
Then Yeshua answered, saying to it, "From now and further on, I
want that no one eat fruit from you." And the talmidim heard
**this**, 15 and they came to Yerushalayim.

And when he entered into the Sanctuary he began to drive out
those who sold and bought in the Sanctuary – also the
acquisitions[c] of the exchangers and the tables of those who were
selling doves, he banished and turned upside down.

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a. Or "will allow it" b. Lit. "Save us!" c. Margin reads "shops"

(64r) 16 ולא עזב נשוא אי זה משא במקדש 17 ומלמדם
ואומר להם אינו כתוב שבית שלי הוא תפלה
לכל העמים ׳ ואתם עשאוה מערת גנבים ׳
18 ובאשר שרי הכהנים שמעוהו והחכמים
מאותתים חפשו איך יוכלו המיתו ׳ אבל
הם יראוהו כי כלל העם תמהים ממוסריו ׳
19 וכאשר נעשה ערב יצא מן העיר 20 בבקר
כאשר עברו בתאנה ראו שנתייבשה עד
השורש ׳ 21 ואז כיפא נזכר ואמר אליו רבי הנה
התאנה שקללת שיבשה ׳ 22 וענה ישוע ואמר
אליו יהיה לך טובה אמונה בשם כי באמת
אני אומר לכם כל מי ומי יאמר להר אחד
קום ותכנס בים ולא יפקפק בלבו מיד יהיה
עשוי ׳ 24 ובעבור אהבתכם אומר אני כי בכל
תפלותיכם יהיה לכם אמונה חזקה באל
ותשיגו כל מה שתשאלו ׳ 25 וכאשר תעמדו
בתפלה תמחלו אם לכם שום תרעומת
נגד שום אדם ׳ בעבור שאביכם שממיי ימחול
לכם עונותיכם ׳ 27 ומיד נכנסו בירושלם :
וכאשר הלך במקדש קרבו אליו שרי הכהנים
והחכמים מאותתים והזקנים 28 ואמרו לו
בעד אי זה כח עושה אתה אלו הנפלאות
ומי נתן לך זה הכח שאתה עושה זה :

16 And he did not allow to carry any burden into the Sanctuary. 17
And he taught them and said, “Is it not written that ‘My house is
*a house of* prayer for all the peoples,’ and you [made it] a cave of
thieves?” 18 And because the chiefs of the priests heard this – and
*the* wise scribes – they sought how they were able to kill him.
But they feared him, for all the people were astonished at his
instructions.

19 And when it became evening he departed from the city. 20 In
the morning, when they passed by the fig tree, they saw that it
was dried up unto the roots. 21 And then Keipha recalled and said
unto him, “Rabbi, behold the fig tree which you cursed, that it
dried up!” 22 But Yeshua answered and said unto him, “You must
have good faith in YHWH, 23 for I say to you in truth, everyone
who, and whosoever will say to a mountain, ‘Get up, and go into
the sea’ – and will not doubt in his heart – immediately it will be
done. 24 And for your sake I say to you, that in all your prayers
you must have strong faith in El, and you will obtain everything
– whatever you ask. 25 And when you stand[a] in prayer, you must
forgive – if you have any resentment against any man – in order
that your heavenly Father may forgive your iniquities for you. 27
And immediately they entered into Yerushalayim.

And when he went into the Sanctuary, there approached him –
the chiefs of the priests and the wise scribes and the elders, 28 and
they said to him, “By what power are you doing these wonders?”
And, “Who gave you this power, that you do this?”

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[a] Or “abide”

(64v) 29 וישוע ענה ואמר להם · אני אשאל לכם דבר
אחד ענו לי ואחר אני אומר לכם באי זה כח
אני עושה אלו הדברים · 30 טבילת יוחנן מן השמים
או מן האנשים ענו אותי · 31 והם חשבו ביניהם ·
אם אנחנו אומרים מן השמים הוא · הוא יאמר
אלינו · אם כן למה איניכם מאמינים · 32 ואם נאמר
מן האנשים · יראים העם כי כלם מקיימים
באמת שנביא הוא יוחנן · 33 ועונה ישוע ואמר
להם ואני לא אומר לכם באי זה אני עושה אלה

## הדברים : פרק יֹבֹ כפי מרקו

1 והתחילם לדבר דמיונות · ואמר אדם אחד נטע כרם
וסגר אותה היטב באטדים וחפר אותה
ובנה בה מגדל אחד ושכר אותה לעובדי אדמה
והלך במהלך ארוך · 2 וכששב בעתו שלח עבדיו
לעובדים לקחת הפרי מהכרם 3 והם תפשום
והכום ושלחום בידים ריקניות · 4 עוד שלח
עבדים אחרים · והם פצעום בראש וביזו אותם ·
5 עוד שלח אחר ואותו המיתו · 6 ועוד שלח בנו
מאד יקר ואמר אולי ישאו כבוד לבני 7 והעובדים
אמרו יחדיו זהו היורש בואו ונמיתהו ותהיה
לנו הירושה 8 ולקחוהו והמיתוהו והשליכוהו חוץ
לכרם · 9 לכן מה יעשה אדם הכרם כאשר יבא

29 So Yeshua answered and said to them, "I myself will ask you
one thing – answer me, and afterwards I will tell you by what
power I am doing these things. 30 The dipping of Yochanan, *was*
*it* from the heavens or from men? Answer me!" 31 And they
devised among[a] themselves, "If we say, 'It is from the heavens,'
he will say to us, 'If so, why did you not believe *him*?' 32 and if
we say 'From men,' *we* fear the people, for all of them establish[b]
in truth that Yochanan was a prophet." 33 And Yeshua answered
and said to them, "I also will not tell you by what *power* I am
doing these things."

**12:**1 And he began to tell them comparisons and said, "A certain
man planted a vineyard and properly closed it in with thorns, and
dug it and built a tower in it, and hired it to labourers of *the*
ground – then he went on a long journey. 2 And when he returned
in his time,[c] he sent his servants to the labourers to receive the
fruit of the vineyard. 3 But they seized them and beat them, and
sent them away with empty hands. 4 Again he sent other servants,
and they wounded them in the head, and despised them. 5 Again
he sent another, but him they killed. 6 Then again he sent his
exceeding precious son, and said, 'Perhaps they will lift up
honour[d] to my son.' 7 But the labourers spoke together, 'This is
the heir – come, and let us kill him, that the inheritance may be
ours.' 8 So they took him and killed him, and cast him outside the
vineyard. 9 Therefore, what will the man of the vineyard do when
he comes?

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a. Or "they thought in themselves" b. Or "confirm" c. Or perhaps 'when it returned into its time' meaning 'when it became time (*for the harvest*)'
d. Or "show respect"

(65r) יכלה אותן העובדים וישכור הכרם לאחרים :
10 ולא קראתם זאת הכתיבה האבן שמאסו הבונים
תהיה מאוסה בעד הבונים אותה היתה מונחת
לפינה · 11 וזה נעשה בעד אלהינו · היא מלא כה
נפלאה בעינינו · 12 והם רצו לתופשו אבל יראו
העם · כי הם הכירו שהוא אמר אותה הצורה
בעבורם והלכו ועזבוהו · 13 ואחר שלחו לו
מקצת מהפרושים ומקצת מאנשי הורדוס
לתופשו על אי זה דבר · 14 וכאשר באו אמרו לו ·
רבי אנחנו יודעים ומכירים היותך אמיתי
ואינך נותן לב על שום אדם · כי אתה אינך ·
שופט לפי הפנים של אדם אבל אתה מראה
דרך השם באמימות לכן אמור לנו חוייבנו לתת
לקיסר או לו · 15 וישוע הכיר שקרם · ואמר
למה תנסוני שאו לי פשוט אחד ואראהו 16 והם
נשאו לו וישוע אמר ממי היא זאת התמונה
והכתוב אל הגג והם אמרו דקיסר 17 וישוע
אמר להם תחזרו לקישר מה שהוא לקיסר
ולאל מה שהוא מהאל · והם עמדו תמהים ממנו:
18 ובאו אליו הצדוקים שאומרים לא תהיה
תחיה · וישאלוהו לאמר 19 רבי משה כתב
לנו אומר שאם אח מאי זה איש ימות [][a] ויניח
אשתו בלא בן שאח הנשאר יקחה לאשה

a. Crossed out letters

He will exterminate the labourers, and rent out the vineyard to
others. 10 And did you never read this scripture? 'The stone
which the builders rejected' – it will be rejected by the builders!
– 'it was set as the cornerstone, 11 and this was done by our
Elohim, it is so wonderful[a] in our eyes.'"

12 Then they wanted to lay hold of him, but they feared the
people, for they recognised that he told this figure because of
them – so they went *away* and left him. 13 Then afterwards they
sent to him, some of the Perushim and some of the men of
Herod, to catch him on account of[b] some word. 14 And when they
came, they said to him, "Rabbi, we know and recognise that you
are truthful[c] and do not set *the* heart upon any man; for you do
not judge according to the appearance of man, but teach[d] the way
of YHWH in truthfulness. Therefore tell us, are we indebted to
give *tribute* to Caesar or not?"

15 But Yeshua recognised their falsehood, and said, "Why do you
tempt me? Bring an ordinary coin to me, that I may see it." 16
And they brought it to him. So Yeshua said, "Of whom is this
image, and the writing on the top?" And they said, "Of Caesar."
17 Then Yeshua said to them, "Return to Caesar what belongs to
Caesar, and to El what is of El." And they stood amazed because
of him.[e]

18 Then came unto him the Tsaduqim[f] who said *that* there would
be no resurrection. And they asked him, saying, 19 "Rabbi,
Mosheh wrote for us, saying that if the brother of any man dies,
and leaves his wife with no child, that his brother which is left
should take the woman

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a. Lit. "it is full of such wonder in our eyes" b. Or "because of" c. Or "faithful" d. Lit. "show" e. Or "it" f. "Tsaduqim" is the original Hebrew word for 'Sadducees,' and literally means 'Zadokites' or 'descendants of Tsadoq,' i.e. Zadok the priest. See e.g. Eze. 44:15. In these Hebrew Gospels this word is normally spelled as 'Tsadiqim' meaning 'Righteous Ones.' The two alternative spellings are a play on words, it seems that the 'Sadducees' enjoyed being called 'Righteous Ones.'

(65v) להקים זרע לאחיו · 20 לכן שבעה אחים יהיו ·
הראשון לקח אשה ומת בלא בנים 21 ואחר לקחה
השני גם זה לא הניח זרע · והשלישי עשה כזה ·
22 ולכל השבעה היתה להם לאשה · 23 בתחיה של
מי תהיה לאשה מכל אלו · 24 וענה ישוע ואמר
להם אתם טועים ואינכם מבינים הכתיבות וכח
השם · 25 כאשר המתים יחיו לא יהיה להם נשים
ולא להן בעלים · אבל יהיו כמו מלאכי השמים
לפני האל · 26 ומהמתים שיקומו לא קראתם בספר
משה כאשר נראה לו האל בסנה אומר אני אלהי
אברהם אלהי יצחק ואלהי יעקב · 27 אינו אלוה
המתים אלא החיים · ולזה אתם טועים מאד :
28 ויגש אליו אחד מאותת ששמעם מתוכחים
והכיר שטוב ענם · וישאלו אי זה ציווי הוא
העקרי בישראל · 29 וישוע ענה ואמר הצווי העקרי ·
שמע ישראל אלהיך אדון הוא אחד · 30 אותו תאהב
בכל לבבך ובכל נפשך ובכל מחשבך ובכל
כחך · זהו עיקר הצווי · 31 והשני הוא דומה לזה ·
ואהבת לרעך כמוך · ושום צווי אחר אינו גדול
מזה · 32 ואמר לו אותו החכם רבי אמת גדול שאינו
לבד אלוה אחד ואינו אחר אלא הוא 33 אותו שחייב
אדם לאהוב מכל לב ומכל נפש ומכל חוזק ·
ולאהוב רעהו כמוהו · וזהו גדול מכל קרבן אנושי :

to raise up seed[a] for his brother. 20 Therefore, there were seven
brothers: the first took a wife, but died with no children. 21 And
afterwards the second took her – also this *man* did not leave
seed. And the third did like this, 22 and to all seven she was a
wife. 23 In the resurrection, of which of all these will she be a
wife?"24 So Yeshua answered and said to them, "You err, and[b]
you do not understand the scriptures and the power of YHWH. 25
When the dead ones will live, they will not have wives, and they[c]
will not have husbands. But they will be like the messengers of
the heavens before El. 26 And concerning the dead ones – that
they will rise – did you never read in the book of Mosheh, when
El appeared to him in the thornbush, saying, 'I am the Elohim of
Avraham, the Elohim of Yitschaq, and the Elohim of Ya'aqov'?
27 He is not the Eloah of the dead ones, but of the living ones – so
in this you are greatly erring."

28 Then there approached him a certain scribe who heard them
arguing, and recognized that he answered well – and he asked
him, "Which commandment is the chief[d] in Yisrael?" 29 So
Yeshua answered and said, "The chief commandment is, 'Hear
Yisrael, your Elohim – Adon[e] is one. 30 Him you must love with
all your heart and with all your nephesh, and with all your
thoughts, and with all your strength.' This is the chief
commandment.[f] 31 And the second is like this, '…but you must
love your fellow[g] as yourself.' And there is no other
commandment greater than this." 32 Then that wise one said to
him, "Rabbi, *it is* a great truth,[h] that there is none besides one
Eloah, and there is none other except him – 33 he whom a man is
obligated to love with all *the* heart and with all *the* nephesh, and
with all *the* strength – also to love his fellow as himself – and
this is greater than all the human offerings."

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a. Or "offspring" or "descendants" b. Or "for" c. The word "they" is feminine plural in Hebrew, so it means "and they (*the women)* will not have husbands." d. Or 'main object' – lit. "root" e. 'Adon' or 'Ha-Adon' is often used for YHWH in quotations from the Tanach. f. Lit. "the root of the commandment" g. Or "neighbor" h. Or perhaps '*it is* true *that this* is greatest'

(66r) 34 וכאשר שמע שהוא ענה בחכמה אמר לו אינו
רחוק ממלכות השם· ומשם והלאה שום אדם
לא היה בכוח לעשות לו שום [שאלה]· 35 ועונה ישוע
ומלמד במקדש· מה אומרים החכמים מאותתים
ממי הוא בן 36 דויד אמר מתנבא ממנו אמר האדון
לאדוני שב לימיני עד אשר אני אשית אויביך
הדום לרגליך· 37 אם כן אם דוד קראו אדוניו איך
הוא בנו· וכל העם שומעין אותו ברצון· 38 וישוע
מזהירם אומר השמרו מן החכמים יודעי ספר
שחפצים נשוא מלבושים נאים שיתנו להם שלום
הסוחרים 39 ושישבו בכיסא הראשון בבתי כנסיות
שיכבדום ושיהיו ראשונים בשולחן 40 אותם שעוקרים
הבתים והאלמנות עם שקר תפילותם· ולזה יסבלו
יותר קנס גדול ביום הדין : 41 ושב ישוע לפני [ארון
האוצר] מניחים אוצר המקדש ומביט באי
זה אופן העם מתנדבים שם מתנותיו· ורבים
עשירים מתנדבים גודל דברים· 42 ובאה אשה
אחת ענייה ונדבה שתי פרוטות 43 וישוע קרא
תלמידיו ואמר אמת אני אומר לכם שאותה ענייה
נדבה יותר ממה שהם מספיקים אבל זאת
הענייה נתנה כל מאכלה :

# פרק יג׳ כפי מרקו

34 And when he heard that he answered with wisdom, he told him
that he was not far from the kingdom of YHWH. And from there
and onwards, no man had it in his power to set him any
[question].

35 And Yeshua answered and taught in the Sanctuary, "What do
the wise scribes say, whose son is he?[a] 36 Dawid spoke,
prophesying about him, 'Ha-Adon said to my Adon, 'Sit on my
right hand until I make your enemies your footstool.'' 37 Thus, if
Dawid calls him his Adon, how is he his son?" And all the
people listened to him with pleasure.

38 Then Yeshua warned them saying, "Beware of the wise ones
knowing literature – who take pleasure in that they wear comely
garments, *and* that the merchants give them shalom.[b] 39 And that
they sit in the foremost seat in the houses of gathering, that they[c]
honour them, and that they are first at the table. 40 They who
uproot[d] the houses and the widows with their lying[e] prayers. And
for this they will bear more great[f] punishment in the day of
judgment."

41 And Yeshua sat before [the treasury], *where* they placed the
treasure of the Sanctuary – and he looked in what way the people
were offering its gifts there. And many rich ones offered great
things. 42 Then there came a poor woman, and offered two [small
coins]. 43 So Yeshua called his talmidim and said, "Truth I say to
you that – that poor *woman*[g] offered more than herself, 44 for they
are sufficient[h] ones, but this poor *woman* gave all her eating."

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a. See Mat. 22:41-43 b. Or "that the merchants should greet them" c. The people d. Or "destroy" e. Or "deceiving" or "false" f. Could mean "greater punishment" (modern usage) or "excess of great punishment" (possible in Biblical Hebrew). g. The "poor one" is feminine singular in Hebrew, thus it must necessarily refer to a woman. h. Or "abundant"

(66v) 1 וכאשר יוצאים מן המקדש אחד מתלמידיו
אמר לו רבי ראה זה[a] בניינים ואי זה אבנים :
2 וענה ישוע ואמר רואה אתה אלו הבניינים
גדולים לא תשאר אבן על אבן שלא תהרס ·
3 וכאשר ישב בהר הזתים נגד המקדש שאלוהו
בסוד כיפא ויעקב ויוחנן ואנדרי 4 אמור לנו
מתי יהיו אלו הדברים · והסימן מתי יהיה הקץ
של עולם שכל דברים יתחילו ליפסד · 5 ועונה
ישוע התחיל לאמר ראו הביטו שאיש אחד
לא יונה אתכם 6 כי רבים יבאו לעולם בשמי
אומרים שאני הוא · ורבים ירמו 7 אבל כאשר
תראו מלחמות רבות · או התחלת מלחמות אל
תיראו כי זה חוייב שיהיה אבל עדיין לא יהיה
הקץ · 8 ועמים יקומו נגד עמים ומלך נגד מלך ·
ויהיו רעשים בארץ ורעב והתחלת כאבים יהיו
9 אז יִשְׁמְרוּ עצמכם כי הם יוליכו אתכם
[במועצותיהם] ובבתי כנסיותידם יכו אתכם :
ויעמדו לפני המלכים והשרים להביא עדות
ממני בעדותם 10 וחוייב ראשונה דרוש
המלכות שממיי לכל העמים · 11 וכאשר ינהגו
אתכם תפושים אל תפחדו מה תאמרו אתם
תדברו כאשר הקדוש רוח יישרכם באותה
שעה אתם לא תדברו אבל הקדוש רוח בעדכם:

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a. Margin reads "איזה"

**13:**1 And when they went out of the Sanctuary, one of his
talmidim said to him, “Rabbi, look what buildings and what
stones!” 2 But Yeshua answered and said, “Do you see these
great buildings? A stone will not be left upon a stone – that will
not be thrown down.”

3 And when he sat on the Mount of Olives, opposite the
Sanctuary, Keipha and Ya’aqov and Yochanan and Andrai asked
him in confidence, 4 “Tell us, when will these things happen?
And the sign – when will the end of the world happen, that all
things will begin to deteriorate?[a] 5 And Yeshua answered them,
*and* began by saying, “Look, watch out that no man deceives
you, 6 for many will come in the world in my name – saying that,
‘I am he,’ and many will be deceived. 7 However, when you see
great wars, or the beginnings of wars – do not fear, for it is
obligated that this happens, but it will not yet be the end. 8 And
peoples will rise up against peoples,[b] and king against king, and
there will be shakings[c] on the earth, and famine, and they will be
the beginnings of the pains.

9 Then, guard yourselves, for they will lead you into [their]
councils, and in the houses of their gatherings they will beat you.
And they[d] will stand before the kings and the princes, to bear
witness of me as a testimony for them. 10 For it is first necessary
that the heavenly kingdom be preached to all the peoples. 11 And
when they lead you away as captured ones, do not fear about
what you yourselves will say – you must speak according as
Ruach Ha-Qodesh will direct you in that hour. You yourselves
must not speak, but Ruach Ha-Qodesh *will speak* through you.

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a. Or “be spoiled” b. Or “And nations will rise up against each other”
c. Or “earthquakes” d. Hebrew often switches person without changing subject, see e.g. Deu. 32:13,14 and Psa. 115:11.

(67r) 12 והאח האחד ימסור אחיו למיתה · והאב הבן ·
והבנים יקומו נגד אביהם · וננגד אמותם
ויענישום למיתה · 13 והכל יקציפו · ואותו שיתמיד
עד הקץ יהיה נושע · 14 וכאשר תראו השקוץ
שומם עמוד במקום שאין ראוי · אותו שקורא
יבינהו · ואז אותן שביהודה ינוסו בהרים
15 ומי שיהיה בעלייה לא ירד אל הבית ואותו
שיהיה בשדה לא ישוב אחור לקחת בגדו · 17 ואוי
לאותן שיהיו הרות ולאותן המיניקות באותן
הימים · 18 חלו פני האל שזה לא יבא בעת הקור ·
19 כי באותו עת יהיה יותר צרה בעולם שמעולם
לא היה · מיום שברא השם העולם עד עתה
ולא תהיה אחרי כן · 20 ואם השם לא יקצר אותו זמן
כל בשר לא יושע · אבל בעבור הנבחרים
שבחרם יקצר הימים · 21 ואז אם אי זה איש
יאמר לכם הנה משיח פה הנה משיח שם
לא תאמינו · 22 אז יקומו שקרנים נביאים מראים
סימנים ונפלאות לדמות עוד אם איפשר
עשות הנבחרים 23 השמרו · אני אומר לכם קודם
שיהיה · 24 ובאותן הימים מועברת אותה צרה ·
השמש תחשך והלבנה לא תזריח 25 והכוכבים
יפלו מן השמים וכחות השמים ינועו · 26 אז יראו
בן האלוה בא מן השמים בכח גדול ואורה :

12 And the one brother will deliver his brother to death, and the
father the son. And the sons will rise up against their father, and
against their mother, and oppress them to death,[a] 13 and everyone[b]
will be angry,[c] but he who will continue until the end, he will be
saved.

14 And when you will see the desolating abomination standing in
the place which is not appropriate – he who reads will understand
it – and then those who are in Yehudah must flee to the
mountains, 15 and whosoever will be in the roof chamber must
not come down into the house, 16 and he who will be in the field
must not return back to fetch his garments. 17 And woe to them
who will be pregnant and those who will be nursing in those
days! 18 Entreat the face of El that this does not come at the time
of the cold, 19 for at that time there will be excess of distress in
the world – which never happened since the day that YHWH
created the world until now, and neither will happen afterwards.
20 And if YHWH does not shorten that time, no flesh will be
saved. But for the sake of chosen ones which he chose, he will
shorten the days.

21 And then, if any man says to you, 'Behold, Mashiach is here,'
*or,* 'Behold, Mashiach is there,' do not believe. 22 Then lying
prophets will arise, showing signs and wonders to destroy also –
if it were possible to do *so* – the chosen ones. 23 Beware, I tell
you before it happens!

24 And in those days, after[d] that distress, the sun will be darkened
and the moon will not shine. 25 And the stars will fall from the
heavens, and the powers of the heavens will shake.[e] 26 Then they
will see the Son of Eloah coming from the heavens with great
power and light.[f]

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a. Or "drive them to death" b. Heb. "הכל" could also mean 'many' or 'most'
c. Or "provoke to anger" d. Lit. "taken beyond" e. Or "be shaken"
f. Or "glory"

(67v) 27 ואז ישלח מלאכיו ויקבץ נבחריו מד׳ כנפות
הארץ׳ מן השמים ועד הארץ׳ 28 קחו המשל
מהתאנה כשמתחלת [לחיוט] ולעשות עלים
תדעו אתם שהקץ מתקרב׳ 29 כמו כן כאשר
תראו אלה הדברים תדעו אתם שקץ העולם
מתקרב אל הפתח׳ 30 אמת אני אומר לכם שזה
הדור לא יעבור עד שכל אלו הדברים יבאו׳
31 השמים והארץ יעברו ודברי אלה לא
יעברו 32 אותו היום ואותה שעה לא ידעה
לא מלאכי השמים ולא הבן אבל האב :
33 השמרו ועורו והתפללו כי לא ידעתם הזמן
לא השעה 34 כמו שהאיש שהולך במהלך
ועוזב ביתו ונותן יכולת לעבדיו ומצוה
לחוש שיעור׳ 35 לכן עורו כי אינכם יודעים
היום והשעה שאדון הבית יבא בערב או
חצי הלילה או לתרנגול קורא או בקר 36 לא
כשיבא ימצאכם ישנים 37 ומה שאני אומר
לכם לכל אני אומר עורו :

# פרק יד׳ כפי מרקו

1 והיה קרוב הפסח ויום המצה סמוך שני
ימים ושרי הכהנים והמאותתים מהדת
משתדלים היאך יוכלו תפוש ישוע בשקר

27 And then he will send his messengers, and they will gather
his chosen ones from the four ends of the earth – from the
heavens and unto the earth.

28 Receive the parable of the fig tree – when it begins to [grow]
and to make leaves, you yourselves know that the summer is
approaching. 29 Just so, when you will see these things, you
yourselves must know that the end of the world is approaching
unto the door. 30 Truth I say to you that – that generation will not
pass away until all these things come to pass. 31 The heavens and
the earth will pass away, but the words of Eloah will not pass
away. 32 That day and that hour, *one* does not know, not *even* the
messengers of the heavens, nor the Son, but the Father.

33 Beware, and be awake, and pray, for you do not know the time
nor the hour – 34 like the man who went on a journey and left his
house, and gave power to his servants, and commanded [*to be
finalized*] that he be awake. 35 Therefore, be awake! For you do
not know the day and the hour that the Adon of the house will
come – in the evening, or the middle of the night, or at the
rooster crowing, or *the* morning. 36 Lest when he comes he finds
you sleeping. 37 And what I say to you, to all I am saying it – be
awake!"

**14:**1 When the Pesach[a] was near, and the day of unleavened
bread was close – two days – the chiefs of the priests and the
scribes of the law endeavoured how they were able to capture
Yeshua with falsehood,

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a. Hebrew name for 'Passover'

(68r) ושימיתוהו · 2 אבל אומרים אכן לא נעשה ביום
חג למען לא יתקוממו העם · 3 וכאשר היה
בבית שמעון מצורע בבית עניה ויושב
בשולחן באה אשה אחת עם קאפסא
אלבשטרי מליאה משיחה מרגלי נרדי
ושברה ושפכה המשיחה על ראשו · 4 והיו
שם אחרים שהיו כעוסים ביניהם למה
נעשית זאת האבדה מהמשיחה 5 כי יכולין
היינו למוכרו ביותר מג̇ מאות [ ][a] פשיטין ·
ושיתננו לעניים וילונו נגדה · 6 וישוע אמר
להם אל תתפשוה למה [אתם] עֲצֵבִים ·
דעו כי פעלה פעולה טובה 7 כי לכם יהיו
לעולם העניים · וכאשר תחפצו אתם
[ ][b] תוכלו שיהיה לכם ואני לא אהיה
לכם לעולם · 8 כי ממה שהיה לה עבדה אותי
אני אומר בכל מקום שתהיה מוגד זה
הבשורה · יאמר אדם שהיא בזכרוני
עשתה זה · 10 ויהודה אשקריות אחד מיב̇
תלמידים הלך לעליוני הכהנים למסור הוא
להם · 11 וכאשר הם שמעו היו מאד שמחים ·
ונדרו [ ][c] לתת לו מעות · והוא מחפש הכנה[d]
היאך יוכל למסרו · 12 ויום ראשון של פת

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a. Crossed out letters
b. Crossed out letters
c. Crossed out letters
d. Margin reads "הכנס"

so that they could put him to death. 2 But they said, "Let us not
do it on the day of the Feast, in order that the people not be
raised up."[a]

3 And when he was in the house of Shimon Leper in Beith-Anya
– as he sat at the table – a woman came with an alabaster box,
full of precious [ointment] of nard. And she broke *it*, and poured
the ointment upon his head. 4 And others were there, who were
angry among themselves, "Why was this loss made with the
ointment? 5 For we would be able to sell it for more than three
hundred coins – and that it could be given to the poor ones." And
they murmured against her.

6 But Yeshua said to them, "Do not [restrain][b] her, why are you
sad? Know that she did a good work, 7 for you will always have
the poor ones, and when you want to, you are able to have *them*,
but I will not always be with you. 8 For of herself, she did to me
what she had,[c] and she hastened to anoint me myself[d] before the
burial. 9 Truth I say to you, in every place where this good news
will be reported, a man will tell that she – in remembrance of me
– she did this."

10 And Yehudah Ish-Qerioth, one of *the* twelve talmidim went to
the highest priests to deliver him to them. 11 And when they
heard *it* they were exceedingly glad, and they vowed to give him
money. And he was seeking [readiness],[e] how he would be able
to deliver him.

12 And a former day of

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a. Meaning 'not be raised up *in an uproar*' b. Or perhaps 'blame' c. Or "what she could" d. Lit. "my heart" – more emphasis than just 'me'
e. Or perhaps 'seeking a fixed place, where he would'

(68v) המצה כאשר הפסח עושים ׳ אמרו לו
התלמידים להיכן תחפוץ שנלך ונכין לך
הפסח שתאכל ׳ 13 ושלח שנים מן התלמידים ׳
ואמר להם לכו אל העיר ותפגשו אדם אחד
שנושא חבית מים ׳ לכו אחריו ׳ 14 ובמקום שיכנס
תאמרו לאדון הבית הרב אומר אנה הוא
ביתי ששם אוכל הפסח עם תלמידי :
15 והוא יראה לכם בית גדול לאכילה ושם
תכינוהו ולכו : 16 והלכו תלמידיו ובאו אל העיר
ומצאו כאשר ישוע אמר להם והכינו הפסח:
17 וכאשר היה ערב בא ישוע עם יׄבׄ התלמידים
18 ובעוד שיושבין ישוע אמר להם אמת לכם
אני אומר שאחד מכם שאוכל עמי יבגדני
19 והם היו עצבים ׳ והתחילו כל אחד לאמר
אדון אני הוא ׳ 20 והוא אמר להם אחד מהשנים
עשר שמשים היד עמי בקערה ׳ 21 בן האלוה
הולך כמו כן שהנבואה אומרת ׳ אוי לו
לאדם אשר בעדו בן הבתולה יהיה נבגד ׳
דבר טוב היה לו לאותו האיש אם נולד
לא היה : 22 וכאשר היו אוכלים לקח הפת
ואמר זהו לבי 23 ולקח הגביע ועשה חנות
ונתן להם ושתו ממנו ׳ ואמר להם זהו
דמי אשר בעבור רבים ישפך ׳ 25 אמת לכם

the unleavened bread, when they prepare the Pesach, the
talmidim said to him, "Where do you want that we go and
prepare the Pesach for you, that you may eat?"
13 Then he sent
two of the talmidim, and said to them, "Go into the city, and you
will encounter a certain man who is carrying a barrel of water –
go after him.
14 And in the place where he enters, you must say to
the master of the house, 'The Rav says, 'Where is my house[a]
where I can eat the Pesach with my talmidim?'
15 And he will
show you a large eating house,[b] and there you must prepare it –
so go!"
16 Then the talmidim went and came into the city, and
found *it* according as Yeshua said to them, and they prepared the
Pesach.

17 And when it was evening, Yeshua came with the twelve
talmidim –
18 and while they were sitting, Yeshua said to them,
"Truth I say to you that one of you who eats with me will betray
me."
19 Then they were grieved, and everyone began to say,
"Adon, is it I?"
20 But he said to them, "*It is* one of the twelve
who is placing the hand into the dish with me.
21 The Son of
Eloah is passing away just like the prophecy says. Woe to him! –
To the man by whom the Son of the virgin will be betrayed! It
would have been a good thing for him – for that man – if he were
not born!"

22 And as they were eating, he took the bread, and said, "This is
myself."[c]
23 And he took the cup, and did a prayer of
thanksgiving, and gave to them, and they drank from it.
24 And
he said to them, "This is my blood, which is shed for the sake of
many.
25 Truth

[a] Or "place" [b] Or "place" [c] Lit. "my heart"

(69r) אני אומר שאני לא מיין הגפן עד שאשתה
[מאותו] חדש במלכות אבי׳ 26 וכאשר עשו חינות
יצאו בהר הזתים׳ 27 ואמר להם ישוע כולם
תהיו נכשלים בי בזאת הלילה כי
כתוב הוא׳ אני אכה הרועה ונתפזרו
הצאן 28 אכן אחר שאחזור חי אהיה עמכם
בגלילה׳ 29 וכיפא אמר אם כולם יהיו
נכשלים לא אהיה אני׳ 30 ואמר אליו
ישוע אמת אני אומר לכם׳ בזאת הלילה
קודם שהתרנגול יקרא שני פעמים תהיה
כופר בי ג׳ פעמים׳ 31 והוא עוד דבר אומר
אם אהיה מוכרח למות עמך לא אכפור
בך וכן אמרו כל האחרים׳ 32 ובאו בשדה
אחד ששמו גת שמני ואמר לתלמידיו
שבו פה עד שאני אסיים להתפלל 33 ולקח
עמו כיפא ויעקב ויוחנן והתחיל להתפלל
ולהתפחד 34 ואמר להם עצבה היא נפשי עד
מות המתינו לי פה ותהיו ערים׳ 35 וכאשר
כרע מעט הוא כרע באפיו ארצה והתפלל
לשם אם איפשר עשות שתעבור אותה
שעה׳ 36 ואמר אב שהוא היכול הרחק זאת
המימה ממני אכן לא יהיה ברצוני אבל
ברצונך׳ 37 ובא ומצאם ישנים ואמר לכיפא

I say to you that I will not *drink* of the wine of the vine, until I
will certainly[a] drink *it* new in the kingdom of my Father."

26 And when they had done a prayer of thanksgiving, they went
out into the Mount of Olives. 27 And Yeshua said to them, "All of
you will be offended in me in this night, for it is written, 'I will
smite the shepherd and the flock will be scattered.' 28 However,
when I return alive, I will be with you in Gelilah." 29 Then
Keipha said, "*Even* if all of them will be offended, I will not be."
30 But Yeshua said to him, "Truth I say to you, in this night,
before the cock crows two times, you will be denying me three
times." 31 And he spoke again, saying, "*Even* if I will be forced to
die with you, I will not deny you." And so all the others said *as*
*well.*

32 Then they came into a field which name is Gath-Shemeinah,[b]
and he said to his talmidim, "Sit here while I [finish] praying." 33
Then he took with him Keipha and Ya'aqov and Yochanan, and
he began to pray, and to be alarmed, 34 and said to them, "My
nephesh is grieved unto death, tarry here with me, and be
[awake]. 35 And when he had bowed a little, he bowed with his
face to the earth, and prayed to YHWH – if it were possible to do
– that that hour pass by. 36 And he said, "Father who is able –
remove this death from me, however, let it not be according to
my will, but according to your will."

37 Then he came and found them sleeping, and he said to Keipha,

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a. Lit. "with certainty" b. Hebrew name for 'Gethsemane'

(69v) ולשמעון ישנים אתם ולא יכולתם להיות
ערים עמדי׳ 38 עורו והתפללו בעבור שלא
תכנסו לנסיון׳ הרוח מוכן אבל הבשר חולה׳
39 ופעם אחרת הלך להתפלל באותה עצמה
מלה׳ 40 וכששב מצאם ישנים כי עיניהם
היו כבדים ולא יכלו לענות אותו 41 יבא פעם
אחרת ואמר להם ישנים אתם׳ אינו די
השעה באה שבן הבתולה יהיה נמסר
בידי החוטאים 42 קומו ונלכה כי הנה קרוב
הוא אותו שימסרני׳ 43 עוד הוא מדבר בא
יהודה אשקריות אחד מי״ב תלמידים
ועמו עם רב עם סכינים ומקלות׳ והוא
שלח בעד סגן הכהנים׳ ובעד החכמים
מאותתים וזקני העם׳ 44 והבוגד נתנם זה
הסימן אמר אותו שאני אנשק הוא הוא
קחוהו והביאוהו בחכמה׳ 45 ומיד שבא
נגש אליו אומר שלום עליך רבי ונשקו 46 והם
שמו הידים עליו והחזיקוהו: [ ][a] 47 ואחד
מאותן שהיו עם ישוע הוציא הסכין
והכה עבד סגן הכהנים וחתך לו האזן
48 וענה ישוע ואמר להם׳ כמו אם הייתי גנב

a. Crossed out word

even to Shimon, "Are you sleeping? And were you not able to be
[awake] with me? 38 Be awake and pray, in order that you do not
enter into temptation. The spirit is ready, but the flesh is weak."
39 Then another time he went to pray, with that same speech.

40 And when he returned, he found them sleeping, for their eyes
were heavy, and they were not able to answer him. 41 He came
again, and said to them, "Are you sleeping? Is it not enough?
The hour is come that the Son of the virgin will be delivered into
the hands of the sinners. 42 Stand up, and let us go, for – behold –
he is close who will betray me!"

43 While he was speaking, Yehudah Ish-Qerioth came – one of
the twelve talmidim – and with him many people with swords
and staves. And he was sent by the ruler of the priests, and by the
wise scribes, and the elders of the people.

44 And the traitor gave them this sign, saying, "He whom I will
kiss, it is he – capture him, and bring him with prudence." 45 And
immediately when he came, he drew near to him, saying,
"Shalom be upon you Rabbi!" And he kissed him. 46 So they laid
the hands on him and seized him.

47 And one of those who were with Yeshua took out the sword
and smote the servant of the ruler of the priests, and cut off his
ear. 48 And Yeshua answered and said to them,

(70r) יצאתם עם סכינים ומקלות · תפוש אותו ·
49 כל היום הייתי עמכם במקדש מלמד ולא
תפשתוני · זה נעשה להשלם הכתיבות ·
50 ואז התלמידים כולם ברחו ועזבוהו :
51 ונער אחד מלבישן שהיה מלובש מאחת
[סדין] לבנה ותפשוהו · 52 והוא עזב
[הסדין] וברח כלו ערום מהם :
53 ונהגו לישוע לסגן הכהנים ונאספו כל
הכהנים והחכמים מאותתים וזקני העם ·
54 וכיפא הולך אחריו מרחוק עד היכל אחד
מהכהן הגדול · והיה יושב לפני האש עם
המשרתים ומתחמם · 55 והכהן הגדול וכל
העצה מחפשים עידי שקר בעבור שיוכלו
מסור אותו למיתה · ולא מצאו · 56 ורבים עדי
שקר אומרים נגד ישוע אבל לא היו
מסכימים · 57 וקמו מקצת עידי שקר נגדו ·
אומרים 58 אנחנו שמענו שאומר אני אהרוס
זה המקדש עשוי בידי אנשים ובשלשת
ימים אחרים חרש עשוי בידי אנשים אבנהו ·
59 ולא היה מוסכם עדותם · 60 וקם הכהן הגדול
בתוכם ושאל לישוע אומר אינך מונה
לחטאים שאלו מניחים נגדך · 61 וישוע שותק
ואינו עונה דבר : ופעם אחרת הכהן הגדול

“Did you come out with swords and staffs as if I were a thief, to
seize him?[a] 49 All the day[b] I was with you, teaching in the
Sanctuary, and you did not seize me. This is done to fulfil the
scriptures.” 50 And then all the talmidim fled and left him.

51 And *there was* a certain young man, Malbishan,[c] who was
clothed with one white [linen sheet], and they seized him; 52 but
he let go of the [linen sheet] and fled from them totally naked.

53 So they led Yeshua to the ruler of the priests – and all the
priests and the wise scribes, and the elders of the people gathered
together. 54 And Keipha walked after him from afar, unto a
palace of the high priest – and he was sitting before the fire with
the attendants, and they warmed themselves. 55 And the high
priest and all the council were seeking false witnesses, so that
they would be able to deliver him to death; but they did not find
*them*. 56 Now many false witnesses were speaking against
Yeshua, but they did not agree.

57 Then some false witnesses stood up against him, saying, 58
“We ourselves heard that he said, ‘I myself will tear down this
Sanctuary made with human hands, and within three other days I
will build it – silently[d] made with human hands.” 59 But their
witness did not agree.[e] 60 So the high priest stood up in their
midst, and asked Yeshua, saying, “Are you not counting the sins
that these set against you?” 61 But Yeshua was silent, and did not
answer a word.

And another time the high priest

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[a] “him” referring to the ‘thief,’ Hebrew style. [b] A Hebrew idiom meaning “continually,” or “all the time” [c] Prob. his nickname meaning something like ‘clother’ [d] Or “secretly” – can also have the idea of “magically” – but take note that this was the accusation of a false witness. [e] The difference between Matthew and Mark is perhaps due to the fact that the two witnesses did not agree!

(70v) הגדול[a] שאלו אמר אתהו בן משיח בן השם
הברוך · 62 וישוע אמר להם אני הוא · ותראו בן
האלוה לימין כח האל בא בעבי השמים ·
63 והכהן הגדול קרע בגדיו ואמר להם אתם
שואלים אחרי כן ואתם כוספים עדים ·
64 שמעתם קללה · מה דעתכם וכולם הענישוהו ·
65 ורחקו עליו וכסו פניו והכוהו בצואר ומכים
אותו ואומרים · התנבא מי [הכך] והמשרתים
נותנים לו תפוחים · 66 וכאשר כיפא היה בצד
אחד מן ההיכל באה שפחה אחת מהכהן
הגדול 67 וכאשר ראה כיפא שֵׁנוֹעֶל נעלו
מביטו אומר · ואתה עם ישוע דנצרת
היית · 68 והוא כפר איני יודע ואיני מכיר
ממה את אומרת ויצא לחוץ ועמד לפני
ההיכל והתרנגול קרא 69 ומיד ראתהו שפחה
אחת והתחילה לאמר לאותו[b] שניצב[b] סביבה
זהו מהם · 70 והוא פעם אחרת כפר לה ·
וסמוך מזה מעט פעם אחרת אחת מאותן
ששבות שם אמרה לכיפא באמת אתהו
מהם כי באמת גלילי אתה · 71 והוא התחיל
לקלל ולישבע שאינו יודע מה הוא האיש
שאומרת · 72 ומיד התרנגול קרא פעם אחרת ·
ואחר [ ][c] זכר כיפא הדבר שאמר לו ישוע

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a. Word repeated by mistake b. Collective c. Crossed out letter

asked him, saying, "Are you Ben-Mashiach, the Son of YHWH
the blessed?" 62 So Yeshua answered and said, "I am he! And
you will see the Son of Eloah at the right hand of the power of
El, coming with the clouds of the heavens." 63 Then the high
priest rent his garments and said to them, "Will you ask *anything*
after this? And do you long for witnesses? 64 You have heard his
blasphemy. What is your understanding *of this*?" And all of them
condemned him. 65 Then they spat upon him, and covered his
face and beat him on his neck.[a] And they smote him and said,
"Prophesy! Who [smote you]?" And the attendants gave him
blows.

66 And as Keipha was on one side of the palace, a certain
maidservant of the high priest came. 67 And when [she] saw
Keipha who was putting on his shoe – looking at him [she] said,
"You also were with Yeshua of Netsereth." 68 But he denied, "I
do not know and I do not recognize what you are saying." Then
he went outside and stood before the palace, and the rooster
crowed. 69 And immediately a maidservant saw him, and she
began to say to those who were around her, "This is *one* of
them." 70 But he denied it again. And a little later, again, one of
those[b] who sat there said to Keipha, "In truth, you are one of
them, for in truth you are a Gelili!"[c] 71 But he began to curse and
to swear – that he did not know who that man was whom she
was talking *about*! 72 Then immediately the rooster crowed
another time. And afterwards Keipha remembered the word
which Yeshua said to him –

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a. Or "back" b. Feminine plural in Hebrew, thus "one of the *maidservants* who sat there" c. Hebrew name for 'Galilean'

(71r) שקודם שהתרנגול יקרא בֿ פעמים יכפרהו
שלש פעמים · והתחיל [לכבות]:

# פרק טֿוֿ כפי מרקו:

1 ובקר בקר נתאספו לעצה גדולי הכהנים
והחכמים מאותתים וזקני העם ותפשוהו
וקשרוהו והוליכוהו לפני פילאט ומסרוהו
לו · 2 ופילאט שאלו אתה מלך ישראל והוא
ענהו אתה אומרו · 3 וגדולי הכהנים הלשינוהו
מכמה דברים · ופילאט עוד שאלו אתה
הוא מלך ישראל · וישוע ענה ואמר אתה
אומרו · וגדולי הכהנים מלשינים אותו
מעניינים רבים · 4 ופילאט עוד שואלו אומר
למה אינך עונה אי זה דבר לאותן שהלשינו
אותך מכמה דברים · 5 ישוע לא ענה אחרי
כן [ולפילאט] נפלא : 6 ופילאט נוהג לתת
תפוש אחד בחג זה אשר שואלים · 7 ואז הוא
מחזיק אדם אחד תפוש ששמו בראבן ·
אותו שבתגר אחד עשה רציחה · ובעבור
הרציחה הושם במאסר · 8 ובא העם והתחיל
לבקשו כמו שהוא יודע שיתן להם תפוש
אחד : ופילאט ענה להם ואמר תתפצו
שאניח לכם מלך היהודים · 10 כי הוא יודע

that before the rooster would crow two times, he would deny him
three times – and he began to [weep].

**15:**1 And early morning there gathered together to the council –
the great priests, and the wise scribes, and the elders of the
people. And they laid hold of him, and bound him, and led him
to the presence[a] of Pilate, and delivered him to him. 2 And Pilate
asked him, "Are you the King of Yisrael?" And he answered,
"You are saying it." 3 But the great priests slandered him with so
many words. So Pilate again asked him, "Are you the King of
Yisrael?" And Yeshua answered and said, "You are saying it."
And the great priests were *still* slandering him with many things.
4 Then Pilate again asked him saying, "Why are you not
answering anything to these who are slandering[b] you with so
many things?" 5 Yeshua did not answer after this, and it was
incredible [to] Pilate.

6 Now Pilate was accustomed to give one prisoner – which they
asked – at this Feast. 7 And then[c] he was retaining captured, a
man whose name was Bar-Even[d] – he who made a murder in a
certain contest, and because of the murder was placed in prison. 8
Then the people came and began to entreat him – as he knew –
that he should give them one captured one. 9 So Pilate answered
them and said, "Do you want that I release for you the King of
the Yehudim?" 10 (For he knew

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a. Or "and brought him before Pilate" b. Or perhaps 'accusing' c. Meaning 'at that time' d. Or "Bar-Ravan," meaning 'Son of a Teacher.' Bar-Even means 'Son of a Stone.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'

(71v) כי עליוני הכהנים מסרוהו לו בעבור קנאה ·
11 וההגמונים הזהירו העם שישאלו בר אבן שיחזור
להם · 12 ופילאט אמר להם פעם אחרת מה
תחפצו שאעשה ממלך היהודים · 13 והם צעקו
תלהו : 14 ופילאט אמר להם ואי זו רעה עשה
לכם ועוד הם צועקים תאלוהו · 15 ופילאט חפ׳ץ
לעשות רצון העם נתן להם בראבן ומסר
להם ישוע מוכה להמיתו · 16 [והפרשים] עם
המשרתים נהגוהו להיכל השוטר ונתאסף
שם העם [וילבישוהו] ארגמן · ושמו בראשו
עטרה אחת מקוצים 18 והתחילו לתת לו
שלום · השם יושיעך מלך היהודים 19 והכוהו
בראש עם קנה אחד וירקו בפניו וכורעים
ומתפללים אותו · 20 וכאשר מאד הלעיגוהו ·
הפשיטו לו הארגמן והלבישו לו מלבושיו
ונהגוהו לתלותו · 21 ואנסו אדם אחד שהיה
עובר באותו מקום שהיה שמו שמעון עבד
שבא מעירו [אב אלכסנדרוס ורופוס]
שישא שתי וערב שלו 22 ונהגוהו בגולגולתא :
[שרצה לומר מון קולורי][a] · 23 ונתנו לו
לשתות יין [ ][b] מור ולא רצה
לשתות · 24 וכאשר תלוהו חלקו מלבושיו ·
[ ][c] והניחו גורלות עליהן אי זה יקח

a. Gloss b. Crossed out letters c. Crossed out letters

that the highest priests delivered him because of jealousy.)

11 But the rulers admonished the people that they should ask *for*
Bar-Even, that he may return to them. 12 Then Pilate said to them
another time, “What do you want that I do with the King of the
Yehudim?” 13 And they cried out, “Hang him up!” 14 Then Pilate
said to them, “And what evil did he do to you?” But they still[a]
cried out, “Hang him up!” 15 So Pilate, wanting to do the pleasure
of the people, gave Bar-Even to them – and delivered Yeshua to
them, beaten, to put him to death.

16 And the [soldiers] with the attendants led him to the palace of
the officer, and there the people gathered together. 17 Then [they
clothed him] with scarlet, and placed a crown of thorns on his
head, 18 and began to give him shalom,[b] “May YHWH save you,
King of the Yehudim!” 19 And they smote him on the head with a
reed, and spat in his face, and knelt and prayed to him. 20 And
when they had mocked him exceedingly, they stripped him of the
scarlet garment, and clothed him with his own garments, and led
him away to hang him up.

21 And they forced a man who was passing by that place – whose
name was Shimon, a servant who came from his city, [the father
of Alexandria and Ruphus] – that he carry his warp and woof. 22
And they led him to Golgotha. ( )[c] 23 And they gave him wine [of
myrrh] to drink, but he did not want to drink *it*. 24 And when they
had hanged him up, they divided his garments, and they cast lots
over them – what

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[a] Or “more” [b] Meaning “began to greet him” [c] Ms. Inserts gloss, “meaning: mount Calvary”

(72r) כל אחד מהם · 25 והיתה שעה שלישית כאשר
תלוהו · 26 והניחו עליו כתב זהו ישוע נצרי
מלך היהודים · 27 ותלו עמו שני גנבים אחד
מימין ואחד משמאל · 28 אז היתה נשלמת
הכתבה שאומרת הוא נמנה עם
הרשעים · 29 ואותם שעוברים שם מקללים
אותו מניעים ראשם אומרים אתה היית
אומר שתחריב מקדש השם ואתה
אחר שלשת ימים תבנהו · 30 תושע עצמך
תרד מן השתי וערב · 31 וכמדומה לזה
עליוני הכהנים אומרים מצחקים האחד
עם האחר ועם הסופרים האחרים עשה
נושעים ועצמו אינו יכול להושיע · 32 אם
אתה משיח ישראל רד מן השתי וערב
שאנחנו נראהו ונאמינך · ואותן שהיו
תלויים עמו עושים הספדות · 33 וסביב
שעה ששית נעשה ערפליות בכל הארץ
עד שעה תשיעית · 34 ובשעה תשיעית
זעק ישוע בקול גדול ואמר אלי אלי למה
עזבתני · 35 ומקצת מן העומדים שם כאשר
שמעו אמרו ראו איך צועק אליהו · 36 ואחד
מהם רץ מהר · וקשר ספוג אחד בקנה

every one of them would take.

25 Now it was *the* third hour when they hanged him up. 26 And
they set a writing over him, "This is Yeshua Notsri, the king of
the Yehudim." 27 Then they hanged up two thieves with him, one
to *the* right and the other to *the* left. 28 Then the scripture was
fulfilled, which says, "He was numbered with the wicked ones."

29 And those who were passing by that place,[a] were cursing him,
shaking their head, saying, "You, you were saying that you
would lay waste the Sanctuary of YHWH – and you, after three
days you would build it – 30 save yourself! Come down from the
warp and woof!" 31 And like this the highest priests were
speaking, jesting with each other and with the scribes, "He made
**others** saved ones, but he is not able to save **himself**!" 32 "If you
are the Mashiach of Yisrael, come down from the warp and woof
that we may see it and believe in you!" And those who were
hanged up with him made funeral speeches.[b]

33 And around *the* sixth hour, there came darkness in all the land[c]
until the ninth hour. 34 And at the ninth hour Yeshua called out
with a loud voice, "Eli,[d] Eli! Why did you forsake me?!" 35 And
some of those who were standing there, when they heard *it* said,
"See how he calls Eli-Yahu." 36 Then one of them ran quickly,
and bound a sponge onto a reed,

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a. Lit. "by there" b. Or "mournings" c. Or perhaps "earth" d. Eli = "My El," and sounds like the first part of Eli-Yahu's name.

(72v) אחד ומלאה חומ'ץ ונותנים לו לשתות ·
ואומרים תעזבובו ונראה אם יבא אליהו
להצילו · 37 וישוע זעק קול גדול ונשף ברוחו ·
38 המקדש נשבר בשני צדדין למעלה ולמטה ·
39 ושר המאה שהיה ממתין שם כאשר ראה
שהוא היה מועבר בקול גדול אמר זה האיש
היה בן האל · 40 והיו שמה מקצת נשים שבאו
מרחוק להביטו · ובתוכם מרים מגדלית
ומרים אם יעקב קטן ומיסף ואם שלומי ·
41 כי כאשר היה בגלילה הן הולכות עמו
והולכות עם רבות אחרות שבאו מירושלם ·
42 וכאשר ערב נעשה נכנס כבר חג המצות
זהו לפני השבת · 43 בא יוסף רמתים
גבר נכבד שהמתין מלכות שמים ובחריצות
נכנס לפילאט ושאל לו גוף ישוע · 44 ופילאט
היה נפלא אם כבר הוא מת · 45 ושאל לו
עושה המשפט אם כבר מת · וכאשר ידעו
בעד עושה המשפט נתן לו גוף ישוע ·
46 ויוסף קנה בגד אחד יפה ולבן והוריד הגוף
מהשתי וערב ועטפו בו והניחו בקבר אחד
של אבן חצובה ושם בפתח הקבר אבן

and filled it with vinegar, and they gave to him to drink. But
*some* said, "Leave him, and let us see if Eliyahu will come to
deliver him." 37 Then Yeshua called out with a loud voice, and
blowed with his ruach.[a] 38 The Sanctuary was broken in two
sides,[b] upwards and downwards. 39 And the Centurion who was
waiting there – when he saw that he was taken over[c] with a loud
voice, said, "This man is[d] the Son of El."

40 And there were some women there who came from afar to see
him, and in their midst were Miryam Magdalith, and Miryam the
mother of Ya'aqov Small and of Yoseph, and the mother of
Shelomi 41 – for when he was in Gelilah they were walking with
him – and they came with many others,[e] who came from
Yerushalayim.

42 And as it became evening, already entering into the Feast of
the Unleavened Bread – that is – before the Shabbath,[f] 43 came
Yoseph *of* Ramathayim (an honoured man who was waiting for
*the* kingdom of heavens) and he went in to Pilate with diligence,
and asked the body of Yeshua of him.[g] 44 Then Pilate was
amazed *at* whether he was already dead. 45 So he asked him who
executed the judgment – whether he was already dead. And
when he came to know it by *him* who executed the judgment, he
gave him the body of Yeshua.

46 Now Yoseph had bought a fair white garment,[h] and he took
down the body from the warp and woof, and wrapped it with it,
and laid it in a grave of hewn-out stone, and placed a great stone
on the opening of the grave.

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a. The Hebrew word Ruach could mean either spirit or wind (breath), and it is probably used here with a double meaning. b. Or "parts" c. Or perhaps 'had passed away' d. Or "was" e. "many others" are feminine plural in Hebrew, thus 'many other women' f. Meaning it was not the 15th of Aviv yet. Passover and Unleavened Bread were used interchangeably. The Feast of Passover/Unleavened Bread starts on the 14th of Aviv, before sunset, while the high Sabbath starts at sunset, which marks the beginning of the 15th of Aviv. See e.g. Num. 9:11. g. Or "for himself," Hebrew ambiguous h. Or "cloth"

(73r) גדולה 47 ומרים מגדלית ומרים אם [ ][a]
[ ][a] יוסף מביטות היכן מניחין גוף ישוע:

# פרק יו כפי מרקו

1 **וכאשר** השבת עברה מרים מגדלית
ומרים אם יעקב ושלומי קנו
משיחה מרגליית בעבור שתמשחו ישוע
2 ובאו לבקר מ[b]מחרת בקבר וכבר יצא השמש
3 ואומרות ביניהן מי ישליך לנו האבן °[c]בקבר ·
ראו שבת בצד ימין נער אחד מלובש בגד
אחד לבן ונפחדו · 6 והוא אמר להן אל תפחדו ·
אתם בקשתם ישוע נצרי שנתלה איננו
פה · ראו זה המקום שהניחוהו · 7 לכו תכף
לתלמידים ולכיפא ואמרו להם כי לפניהם
בגלילה שם תראוהו · כאשר [הוא] אומר לכם ·
8 ויצאו וברחו מן הקבר לפי שגדלה פחדתן
ונרעדות ולשום אדם לא אמרו דבר · 9 וישוע
כאשר חזר חי יום ראשון בבקר הוא נראה
ראשונה למרים מגדלית אותה שהוא
גורש שבעה שדים ממנה · 10 והיא הלכה
והגידה לאחרים שעמדו עם ישוע
שעומדים אנונים ואנוחים ובוכים ומתאנחים
11 הם ששמעו שחזר חי שהיא ראתהו

a. Crossed out words b. Mem changed to Lamed c. Margin inserts missing phrase: "מהדלת שבקבר · 4 והביטו וראו האבן נהפכת · 5 וכאשר נכנסו"

47 Miryam Magdalith and Miryam the mother of Yoseph saw
where the body of Yeshua was laid.

**16:**1 And when the Shabbath[a] had passed over, Miryam
Magdalith and Miryam the mother of Ya'aqov and Shelomi,[b]
bought precious ointment in order to anoint Yeshua.

2 And they came to the grave in the morning of the day after *the*
*weekly Shabbath*,[c] and the sun was already coming up. 3 Now
they were speaking among themselves, "Who will throw off the
stone for us from the opening which is in the grave?" 4 Then they
looked and saw the stone, overthrown! 5 And when they entered
into the grave, they saw, sitting at the right side, a young man
clothed with a white garment, and they feared. 6 But he said to
them, "Do not fear, you are seeking Yeshua Notsri who was
hanged – he is not here! See, this is the place where they laid
him. 7 Go immediately to the talmidim, and to Keipha, and say to
them that *he will be*[d] before them in Gelilah – there you will see
him, like [he] said to you."

8 Then they departed, and fled away from the grave according to
*the* greatness *of* their fear, and they trembled, and did not tell any
man a thing.

9 Now Yeshua, when he had returned alive – the first day[e] in the
morning, he first appeared to Miryam Magdalith – her from
whom he drove out seven demons. 10 Then she went and reported
to the others who had been[f] with Yeshua, who continued
mourning and groaning and weeping and sighing. 11 When they
heard that he returned alive, *and* that she saw him,

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a. This was the high Sabbath of the Feast of Unleavened Bread, not the weekly Sabbath. b. Or "Shelomith" - The Hebrew name for 'Salome' c. "the day after" – this was the morning of the Feast of First Fruits, which was always "the day after" the weekly Sabbath (see Lev. 23:11). Matthew 28:1 makes it clear that this was the first "day one," i.e. the day after the weekly Sabbath.
d. See Mat. 28:7 and footnote e. Not 'on the first day.' Yeshua did not rise on the first day, but he first appeared on the first day. f. Lit. "stood"

(73v) ולא האמינו׃ 12 ואחר זה הוא נראה לשני תלמידים
שהולכים לעיר אחת בצורת גרים 13 והם הלכו
וספרוהו לאחרים תלמידיו והם לא האמינו׃
14 ואחר יום אֹ שיושבין בשולחן כל אחד עשר לאכול׃
ישוע [ ][a] נראה להם להבחין מיאונם
וקושי לבם כי אותם לא האמינו לאותם
שראוהו שחזר חי 15 ואמר להם לכו בכל העולם
דרשו דבר מלך השמים לכל בריה 16 אותו
שיאמין ויהיה טבול יהיה נושע ואותו שלא
יאמין ימחה׃ 17 ואלה הנפלאות יעשו אותם
שיאמינו הם ירפאו בשמי המשוטנים וידברו
חלוף לשונות 18 שום מיני בהמות ונחשים ארסיים
לא יזיקום ויניחו הידים על החולים וירפאו
19 ואדונינו ישוע משיח אחר שהוא
דבר להם עלה לשמים ויושב
לימין השם׃ 20 והם הלכו בכל
העולם לדרוש בעזר השם
עם דברים טובים
ועם נפלאות
שיעשו:

תם תם

ויחתם

פה

תמו פרקי מתתיהו נד̈ ופרקי מרקו יו̈ :

a. Crossed out letters

they did not believe *it*. 12 And after this he appeared in the form
of strangers[a] to two talmidim who were walking to a certain city.
13 Then they went and recounted it to his other talmidim, but they
did not believe *it*.

14 And after one day, when all eleven talmidim were sitting at the
table to eat, Yeshua appeared to them, to discriminate their
refusal, and the hardness of their heart, that they did not believe
those who saw him – that he returned alive. 15 And he said to
them, "Go into all the world, preach the word of the King of the
heavens to every creation.[b] 16 He who believes and is dipped, he
will be saved. But he who does not believe will be destroyed.[c] 17
And these are the wonders that they who believe will do: they
will heal in my name the satan-possessed ones, and they will
speak with alternative[d] languages, 18 no kind of beast or
venomous serpent will damage them, and they will lay the hands
on the sick ones, and they will be healed."

19 And our Adon Yeshua Mashiach – after he spoke to them –
went up to the heavens, and sat down at the right hand of
YHWH. 20 And they went into all the world to preach, with
YHWH supporting[e] *them* with many good things and with
wonders which they did.

Complete, finished and sealed.

Here the chapters of Matithyahu – 54, and the chapters of Marqu – 16, are completed.[f]

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a. Heb. way of speaking. Yeshua met them and started talking with them as if he were a stranger. See Luke 24:13-31. b. Or "created thing" c. Or "wiped out" d. Or "exchanged" e. Or "with the help of YHWH" f. In this ms. Mark does have 16 standard chapters, however, Matthew is divided into 54 chapters. In our translation we rather used the standard division of 28 chapters, in order to make it easy to compare with any standard translation of Matthew. The ms. has no verse numbers, and these were also inserted to align with other translations of the New Testament.